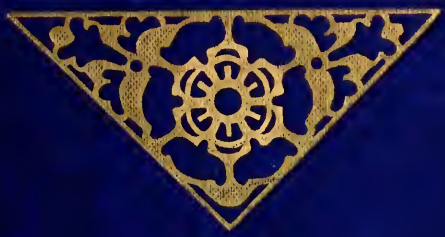
Loyalty

The Soul of Religion

James G. K. McClure



LOYALTY
THE SOUL OF RELIGION

BY
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TO

FRANKLIN BOWDITCH DEXTER

WHOSE FRIENDSHIP SINCE
STUDENT DAYS HAS BEEN AN UNCEASING JOY
AND INSPIRATION

CONTENTS

PREFACE

Every year for ten years I have been granted a Sunday in which to face the students of Yale University and speak to them the messages that were uppermost in my heart.

Each such message has its history; each was suggested by a condition of thought or life known by me to exist within the student body.

Scattered as these messages were through a series of years, they were spoken without thought of sequence or connection. They are, however, all addressed to the manly elements of youth, and they center in Loyalty.

In answer to request, I now put them in book form, hoping that they will help young men into the bravery, strength, and gladness of Loyalty to themselves, their fellows, and their God.

JAMES G. K. MCCLURE.

LAKE FOREST, ILLINOIS.

THE VITAL REQUIREMENT

Who hold the truth
in unrighteousness.
Romans, i. 18.

THE VITAL REQUIREMENT

It is evident to every thoughtful man that great uncertainty exists in many minds as to the vital requirement of Biblical religion. By Biblical religion I mean the religion of the whole Bible, Old Testament and New Testament, each and both.

We are accustomed to say that the same God, with the same wishes and the same purposes for mankind, inspires each book and inspires the whole book of the Bible. This does not mean that God's requirements are the same in all parts of the Bible. Those requirements vary in number, vary in kind, vary in degree, according to different circumstances and according to the different peoples for whom those parts were originally written. To Abraham there came a particular requirement to travel, to Moses to legislate, to David to plan, to Solomon to build, and to Isaiah to prophesy. A duty like that of loving one's neighbor is brought into much clearer light and into much stronger obligation at one time than at another. But bearing in mind that

the Bible has special requirements for special times, and besides, has many requirements which are applicable to all times, we ask, Is there any single requirement back of and underlying all others that is absolutely vital to Biblical religion, on which it is based and without which it cannot by any possibility exist?

The one vital requirement of Biblical religion is the requirement to live true to truth. I use "truth" in the sense of "what appears to the individual the true notion of things," as, of God, of existence, of conduct. I use the words "to live" with the idea in mind that dreaming the truth, knowing the truth, sighing after the truth, and even making dashes at the truth, is not living the truth. I use the word "true" in the sense of obedient to, faithful to, devoted to, the truth. And I use the expression in its entirety because it is often on men's lips, and I desire to unfold its real significance.

This requirement covers any and every portion of the Bible. From Genesis to Revelation, whether in Esther, Proverbs, Matthew, or Hebrews, the ultimate test of a human life is its fidelity to known truth. Such fidelity

is always and everywhere approved. The want of such fidelity is always and everywhere condemned. If Moses receives in the mount a pattern of a tabernacle that he should erect, he must see to it that he makes the tabernacle after that pattern. If Paul has a vision that gives him an idea how his life should be spent, he surely must be obedient unto the heavenly vision. Whoever is convinced that any course of action, any set of views, any statement of facts, is true, must live that truth, else he cannot be religious according to the Bible, but if he does live that truth, he has at least taken the beginning step in the religion of the Bible.

This requirement when first mentioned seems very simple, and so in a sense it is. Every fundamental thing is simple. But there is no more pregnant requirement in the range of human thought than this. It is applicable to every living soul. People differ very much at different places and different times in their knowledge of the facts and meaning of human life. Some have abundance of light on all possible duties; others have but faint glimmerings of light as to most duties and have scarcely any light

at all as to some duties. But whether a man dwells in a cathedral in the very heart of Christendom or in a forest of Africa as yet unreached by any influence of Christian civilization, the question "Are you living true to truth?" is as pertinent to the one as to the other, for every human being has a revelation of truth. Paul, speaking of the whole world of mankind, says, that the worst men and the most debased men "hold the truth in unrighteousness"; that is, they do have truth, some portion of truth, which they treat in a disrespectful, wrong, unrighteous way. Go where you will people have ideas, dreams, fancies, of what they ought to do. The conviction flashes through their minds that certain traits of character are beautiful and desirable. The deeds of tribal heroes, the characters of some remote ancestors, appeal to them as worthy of emulation. God has not left Himself without a witness in any human heart. He everywhere and constantly is with men. They may never have known Him by the name of Jehovah, may never have heard of Jesus, but they have felt God working in their souls. Again and again some strange providence has sobered their thought.

Again and again the arousing call of duty has rung in their ambitions. Mankind knows, every human being knows, something that he ought to be or do. He knows the tendency of certain actions to bless and of certain other actions to harm. He knows what corresponds to his loftiest sentiments and what falls below them. Here then is a test for the whole human race, without an exception, "Are you in all your relations living true to truth?"

But besides being applicable to every human soul it is an absolutely unescapable test. By no process of excuse or evasion can any one avoid it. Let us suppose that a man comes to me and says: "I do not believe half that I hear you preach." "Very well," I reply, "I wish you did believe every word I preach, for I always mean to preach the truth and only the truth, and I would that you received it all. But inasmuch as you do not believe half of what I preach, we will let that half go and say no more about it. But what about the other half? Are you living true to the half you do believe? The half that you do not believe seems very important to me, but belief or disbelief of that is not

the main matter, the essential feature. The essential feature is that you are living in obedience to the heavenly vision so far as you have seen it. Are you holding the truth as you perceive the truth, in righteousness? If you are holding it in unrighteousness, if you are living untrue to what to you is truth, truth is doing you no good. You are in no condition to receive further truth. Unless you obey truth as truth is known to you, no words of mine can help you into new and larger revelations of truth."

But let us suppose a man comes to me and says even this: "I do not believe in the existence of a God. I do not believe that the book called the Bible has been given to us to reveal God's character and God's will. I do not believe in any of the doctrines of the Christian church." "Very well," I reply, "I wish that you did believe in God and in the Bible. To me it seems most clear that human souls like ours must be children of a divine parent, and it seems clear also that the Bible manifests the very God whose children we are and the very line of conduct and thought which should decide our good and peace. But we will let all these unbeliefs

and disbeliefs of yours go. Important as they are in one respect, they are insignificant in their importance in another respect. That other respect is this: You certainly have conceptions of duty. Sometimes there comes into your soul a thought of what you ought to be in your character, of what your feeling and action should be towards yourself and towards your fellows. Poetry, romance, history, have made you wish to be a better man. You have heard eloquent, persuasive words that appealed to you to be nobler. There was a mother whose memory always summons you to be splendidly manly if you are to be her worthy child. There are illustrious names of the strong and self-denying the very mention of which suggests to you that you too should be strong and self-denying. How is it with reference to all these virtues that are to you so great and good? Are you living true to them? Here is the first question for you to face and settle. It is the only first question for you to settle. Were Christ here at your side, He himself could do nothing whatever for you until you settled that question. Almighty power and Almighty wisdom and Almighty love cannot make head-

way in leading on into further light the soul that will not strive to live true to known truth.

Persons may be infidels, atheists, agnostics, may deny anything and everything in the Bible, but so far as this matter is concerned it matters not what they say. One question confronts them. It follows them wherever they go. They cannot get rid of it by any denials of fact nor by any assertions of falsehood. It will confront them in their last possible retreat—"Are you living true to truth?" There will always be something which is to them truth. That something in itself and in its relations will never be a small thing. To attempt to live that something, in fidelity to it, will be to start upon the beginning of a noble life.

The human heart to itself may seem icy cold, the prayers that it utters may seem lifeless, its language may be "I do not know where to find God and Rest." And still there is one thing binding on that heart—and that one thing is fidelity to truth. I have never met one human being who did not confess, with all his doubts, that he knew what to him was truth, what if he lived it, would make him nobler and sweeter.

This test is a most searching one. Sometimes it has been considered a small test, and has been thought to make Biblical religion a small thing. Instead of lowering religion, it lifts it higher. It makes religion a tremendous reality to every human being. What is the trouble with the human race? Is it that it does not know enough to be better? Has that been the reason that it made such sorrowful mistakes in other days? Is that the reason we are what we now are in moral obliquity? Is that the reason people are in jails, in reformatories, in dives of iniquity, that dishonesty occurs in business, and deceit and cruelty in society? Once the whole human race knew God and knew God's will with positive clearness. But they did not like (it was a matter of inclination), they did not like to retain God in their hearts, and so in spite of knowledge, in the very face of truth, the evil and the heathen practices of the world began. To-day there is not a human being whose knowledge is not better than his practice. The trouble is not with the heads but with the hearts of mankind. The seat of human apostasy is in the human heart. The responsibility for wrong lies there. The heart makes

its choices between lower and higher, between poorer and better, and knowingly takes the lower rather than the higher, the poorer rather than the better. No test in the world could so reveal man to himself as this test. It shows him his motives, it convinces him of his sin. It brings him under the stamp of condemnation, the stamp of his own self-condemnation, as well as God's and man's. "This is the condemnation, that light is come into the world and men loved darkness rather than light," that they knew truth, but they preferred not to live truth.

Was there ever such a condemning test of mankind as this test? I hear it said sometimes that the idea that the Bible's fundamental requirement consists in living true to one's light is not sufficiently explicit to work out man's good. But what can be more explicit? What shuts up the whole world to sin as does this test? Where is there a heathen that does not stand condemned by it? See his altars and his temples. Hear his moral maxims. Truth! He has truth. He has felt the desire for goodness, his heart has been touched by heavenly aspirations, he has heard in prayers offered by others for

purity the echo of his own soul's longing. But how has he treated truth? He has held it in unrighteousness. He has known the right and has not done the right. True to truth the heathen has not been. Nor have we of Christian lands. For any man to say, "I am living true to my light" is to take a lie upon his lips. He is not so living. He knows that he is not. Men that say this glibly have but to be probed an instant or two by careful questions as to their light and their living, and lo, they themselves declare that they have lied in making such a claim. If a man is doing right he is indeed on the highest moral and spiritual level. But when he sees something better within his reach than what he is doing and deliberately refuses it he is not doing right at all. He is simply immoral and irreligious. "I have spent an hour in amusing myself. Did I do wrong? Nay, nay, the question should be, Could I have done better? For me to say that the amusement was not wrong, and yet that I might have done better, is absurd. We imagine that in so saying we are setting a high and unworldly standard of Christian attainment. On the contrary, we are admitting the

fatal idea of a well-enough in the face of a possible better, an idea which is capable of sinking a man in the very bottomless pit of moral degradation.'' So it is that this test brings every man to his knees before God with the cry, ''Be merciful to me a sinner.'' What a tremendous fact it is for us to reckon with, that no soul, anywhere, at any time, has ever been without some light upon duty!

But condemning as this test is, it is most encouraging also. The truth that people have in any day or place is great truth. All truth is one truth if it be the real truth. To have a hold of one bit of truth is to have a hold on all truth. One clue in a labyrinth can reveal the exit, one straw upon a current can reveal its direction, one little cord can bring a great cable to a shipwrecked vessel. And one truth followed up, used, lived, lived in heart and mind and soul, is capable of leading on into larger, fuller, more complete truth. With this little test the religion of the Bible is willing to start. It makes no great requirement of knowledge. It tells the man who doubts a thousand things he wishes he believed, that it will be satisfied if he begins on this one bit of truth that he

holds, and lives on it and by it. It puts itself side by side with the soul found by any missionary, desiring to know the truth, and tells him that it has come to help him. It cries to every soul: "If there be first a willing mind it is accepted according to that a man hath of knowledge of truth, and not according to that he hath not. Come just as you are, however ignorant, just as you are if you purpose to live truth, and you are immediately and heartily welcomed."

Canon Liddon, preaching on the doubt of Thomas, just after the death of Mr. Darwin, thus presented this phase of this test: "There are very few men who do not recognize in themselves the law of right and wrong, recognize it none the less clearly though they cannot be sure what is right and what is wrong. Very well; let them make the most of the indelible distinction between right and wrong. Look hard at this distinction, my doubting friend; it is for you what the pierced hand and riven side of Christ were for Thomas. Look hard at it, grasp it, and it will lead you on to truth beyond itself. For this law of right and wrong, whence comes it? If it be a law and not merely a fortuitous result of social preju-

dices, it implies a law-giver and a moral law-giver, too. And when faith in a moral God has been recovered we have a second and an infinitely grander truth. You believe in a moral God. But can He be moral and yet have committed Himself to no interference, to no revelation, in order to alleviate the ruin and the woe of His earth? It is impossible. The more you grapple with the fact of the morality of God the more clearly you must perceive the overwhelming force of the presumption that such a being must reveal Himself to man; and in the light of this vast antecedent presumption, the evidence that He has done so in the Christian revelation will be more than sufficient."

I add but one word to these words of Liddon. There is encouragement in this vital requirement of Biblical religion, because not only is all truth one truth, but also because the Spirit of truth is one Spirit. Even when a man cannot clearly distinguish between right and wrong, if he desires to do the right and gives himself to do the right as he recognizes the right, he has given himself to the guidance of the Spirit of truth. And wherever he may be, in any land under the sun,

and whatever he may do, he is corresponding, whether he know the fact or not, with the Eternal God's first requirement of man.

There are certain ideas of the religion of the Bible so wrapped up with the line of thought thus far followed that I hasten to mention them. One is that the proper standard for a successful career is simply and only living true to truth. It is not what a man secures in personal attainments or accomplishes in outward results that determines his success, but his purpose to correspond in living with his ideals and with his sense of right. The principle involved in this purpose is more significant to God than any possible knowledge or any possible deed. In the Bible God is always saying: "Do as I bid you. If such doing produces seen results, in building up society and saving the world, well and good, but if not, still do as I bid you." So Noah builds an ark, preaching for forty years and never persuading a soul outside his own immediate family to enter the ark, but he has done just what God told him to do, and Noah in this obedience is an example of religion. Life is crowded with unhappiness because people feel that they and

their work are not affecting mankind. Much of this unhappiness springs from a desire for recognition, which is essentially pride. Some of it comes from a genuine belief that outward results measure religion. But religion oftentimes is standing by the guns and being driven from the field ingloriously; religion is going to Mar's Hill in obedience to a conviction that the word of God should be preached in Athens, and being mocked; religion is answering a call of opportunity in Macedonia and being put in jail; religion is a flower growing out in a prairie and doing the best it can to be beautiful and strong though it shall live and die without one eye to notice it or one lip to praise it. Religion is truth to truth, whatever the cost, in a garret, in a palace, in a business house, in a pulpit. Hosea was fulfilling the vital requirement of Biblical religion when he preached for sixty years as God bade him do, and at the end of all his labors he had not one single result to show save his own truth to truth.

This thought of Biblical religion shows too the rightful place of conviction of duty in human life. Religion is not primarily a matter of feeling, but of conviction. States of

feeling, warm or cold, towards right are of small import compared to fidelity to right. Scenes like the charge of the six hundred at Balaklava, and the firmness of Shadrach before the furnace of fire have their lessons. A man is to stand right up to duty and face it, when he knows that it is duty, and so facing it whether he lives or dies, the Voice of voices says over him, "Well done!" The remembrance of those marines on board the English warship who, drawn up in rank upon the deck, looked straight into their officer's eyes as he looked into their eyes until that vessel was engulfed, tells us that there is power in discipline. Nowhere should discipline of mind and heart secure such obedience to conception of duty as in Biblical religion.

This thought of religion has given the world its noblest characters. Wherever men have lived by it, there have been heroes. It has aroused and exalted and sustained the martyrs. It has given the church Bernard, and Ridley, and John Robinson. It has inspired Chalmers and Paton.

It has secured the advance of the good in all past times. God has always been ready to give new revelations of truth. Moses

obeyed the revelation made particularly to him, and the world took a step ahead. Joshua bowed to the new truth that God assigned him, and the world took another step ahead. David, the Prophets, Paul, the Fathers, the Reformers, had their own new truth to live true to, and the world continued to move forward.

It will secure the advance of the good in all future times. All light has not yet been recognized. More light will still break forth from God's word. The people of to-day have, each and all, new duties, duties hitherto unpresented to the world. Only as we live true to them will real progress in human good take place. Only as we knowing facts in science, philosophy, or industry face them loyally, will the world be better. Only as we having high visions of duty, whether in the body or out of the body we may not be able to tell, live these visions, shall we ourselves illustrate the advance of the good. And we are bound to keep searching, intently searching for new truth.

When once we apply this great question "Am I living true to truth?" to our motives, it searches us like a flame of fire. Do we

not know that covetousness may pertain to time, learning, culture, ease, cheer, as well as money, and do we not know that if covetousness is in our hearts we are selfish? We have read of the queen who wrote on her prison window, "Lord, make others great, but keep me innocent." We have heard of the prayer offered by Norman McLeod, "O my Father, keep me humble. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root out weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joy of humility, which is seeing Thee as all in all." "Ah," we have said, with these prayers in our thoughts, "so I ought to pray and live."

And when distressing times have come, times of loss of friends and property, times of weariness of heart, times when effort for good brought us no fruitage, times when storm was upon us, have not the Psalmist's words been felt by us to be ideal words for such as ourselves, "What time I am afraid,

I will trust in Thee. O Lord, my heart is fixed, my heart is fixed, I cannot be moved''?

Our thought has reached its objective point. Who amongst us all that have had Jesus Christ presented to our hearts lovingly, earnestly, clearly, has not felt ''Jesus Christ should be my Master and my Redeemer''? Who that has studied His words has not been convinced that they are wisdom and they are truth? Who that has looked at His example has not had a voice within him echo ''You ought'' as Christ has said, ''Follow me.'' When once Jesus Christ in His masterful self-control, in His magnificent heroism, in His pure unselfishness, and in His glorious sacrifice has come face to face with us, we have known that we ought to love and serve Him, we have known that He is the truth we ought to live, the only Savior on whom we must depend if we are true to truth.

It will not do for any one to let the light of truth thus revealed within him become darkness. Then the whole body will become full of darkness, and the very truth once seen will become dimmed and at last obscured. It will not do to hold the truth, any truth, in

unrighteousness. Then the vital requirement of God's religion is disregarded, is abused. I would that I could write upon every heart, your heart and my heart, this motto, as the motto from which all life should spring, "God helping me, as I know the truth, I will strive to live true to truth." We shall often fail in fidelity to our motto. But God in His infinite mercy will forgive our failure if our purpose remains firm, and by that mercy, the mercy that forgives and restores the penitent, we shall be accepted and blessed by Him.

THE HEROISM OF PRINCIPLE

We will not serve thy gods, nor worship the golden image that thou hast set up.

Daniel, iii. 18.

THE HEROISM OF PRINCIPLE

There is no finer sight on earth than the sight of an imperiled man standing true to moral convictions—especially if those convictions involve purity of life and great self-sacrifice. It is not mere firmness that people admire, for mere firmness may be obstinacy; but firmness to a principle that lying at the core of a man's heart necessitates his own integrity and calls upon him for large self-expenditure, they admire and finally applaud.

A splendid instance of fidelity to principle occurred with Shadrach, Meshach, and Abednego, when they were commanded to worship contrary to their conscience. It is the second time in their active history that we see them. The first time was when as youths, probably between sixteen and twenty years of age, they were in college at Babylon. They had been brought to that luxurious and evil city to be trained for state service. All was new and strange to them. Their advancement seemed dependent upon graceful compliance

with the will of their masters. Court etiquette was exacting; and these Jewish youths were asked to acquiesce in it. But that court etiquette involved the eating of food that to them was unholy food, food that perhaps had once been offered to idols or was unclean according to the Levitical law. This food the college students courteously declined to touch. They could not foresee what the outcome of this refusal would be, whether those in charge of them becoming enraged would disqualify them for promotion or perhaps kill them. But even if their stand should prove fatal they resolved to be loyal to the teachings of their earlier days; and they were loyal, they did not eat the required food.

This was when they were youths and were students.

Now, however, they are grown men holding official positions in the kingdom. Their trained minds and honest characters have secured them places of power. All this while they have preserved the religious ideas of their boyhood, luxury and looseness of life having no effect upon their principles. Through jealousy on the part of native officials report is made to the king that they never bow to an

idol! An image of the king himself is accordingly set up and every man in the entire kingdom is summoned to bow before it. Such bowing became a test of loyalty to the king himself. The penalty of disregard of the summons was death in a fiery furnace. What should these men do? They might have argued that "it was a small thing any way, merely to bow before a golden image of the king," that "this once and no more" would make no difference, that "not another man in the realm would hesitate an instant to yield to the situation." So thousands under very similar circumstances have argued. But to them a principle was at stake. Had not they been taught that God is a spirit and that to worship an idol debases man's whole concept of the divine and lowers man's ideals of the human? It was a wrong to God and a wrong to society to bow to an image! Accordingly they declined to worship the image. Straightway they were hailed before the king, to hear the dire alternative, "Worship the image, or die in the furnace." Their answer was wondrously courteous and wondrously firm. They stood to their place like gentlemen, "Our God is able to deliver us"; and

they stood to it too like rocks, "but if not—be it known, we will not worship the golden image."

This scene is in itself beautiful; it gives us an inspiring sense of the noble possibilities of our manhood. But when it is studied as the outcome and expression of the first scene in the lives of these men, it is still more beautiful; loyalty to principle in youth has prepared for loyalty to principle in maturity. What the college students had exemplified in private, they now exemplified in public. In the formative period of life they had been loyal to convictions, and when later they were out in the exposure of the larger world they were, as before, loyal to convictions.

A conviction is a belief that convinces the reason, determines the will, and fires the heart. It is a matter of thought, of purpose and of animation; it grips the whole soul. "Uncle Tom's Cabin" produced a conviction in the mind, will, and heart of the northern states that slavery was an evil that must be removed, that should be removed, and that enthusiasm might rightly pour out life blood in removing. Intelligence, determination, and devotion alike were aroused when Harriet

Beecher Stowe's book wrought its conviction concerning the overthrow of slavery.

Convictions are essential both to strength of character and to strength of influence. To be without them is to be the creature of circumstances, the plaything of every excitement, and the leaf of every breeze. "Richard Yea and Nay" is the title sometimes given to Richard the Lion-Hearted, because with all his muscular vigor and forceful personality, he lacked clear and steadfast convictions; accordingly he failed in many an hour of test. James the VI. of Scotland and I. of England was so vacillating and uncertain that when a court preacher in his presence chose as his text "James I. and vi. 'He that wavereth is like a wave of the sea, driven with the wind and tossed,'" the audience smiled in derision, for thus they heard their own feeble monarch described. To be without convictions is to be without persistent force. Only when convictions lay fast hold of men do men become stable, trustworthy, and noble. The world never knows where to find the man who has no lasting convictions; to such a man it does not turn in the hour of emergency, nor does it ever regulate itself by what is known to be

variable. Thoughtful humanity is loath to tie to driftwood.

One danger however, always attends upon convictions, the danger that they shall be unwise and then by very reason of their folly shall make us the more fixed in our harmfulness. The youth who fired the Alexandrian Library and destroyed its irreplaceable treasures acted under a conviction that he was removing an obstacle to human progress. The Inquisition justified itself as an instrument of righteousness, called into action to crush out the destructive forces of its day. Paul verily thought he ought to do many things contrary to the name of Christ, which things he did, putting saints in prison, and assisting at their death. It is possible, as all the ages evidence, to hold theological and scholastic convictions that are a hindrance to the world's welfare. The martyrdoms that men have suffered in such adherence to hurtful convictions are a tragedy.

It is not enough therefore to have convictions; we must have wise convictions. We have such wise convictions only as we are open to light. A conviction that the earth is square must change as soon as we learn that

a vessel has sailed around the earth. We were never meant to be slaves of yesterday's ideas. Bad prejudices are unfortunate, but bad convictions are worse. When light comes to Paul on the Damascus road and he sees that Christ is worthy, then Paul must surrender the old convictions of hostility and take the new convictions of devotion. It is only a small man that worships his own consistency to a certain set of views; his views may become wrong views for him to hold, wrong because they are contrary to new light. But it is a large man that, profiting by all light, is consistent in loyalty to the convictions of each given hour. The explanation of Mr. Gladstone's career is in part this, that as time passed he saw matters of public welfare in a new light and according as the light made its revelation he proclaimed his convictions. At every moment of life we have the light of that moment. What, in that light, we believe to be true, we are to stand to with unswerving fidelity. Our beliefs are never to be forced to coincide with our conduct, but our conduct must be made to coincide with our beliefs.

Convictions have a wide field. Literature depends upon them for its lasting success.

Dickens, Thackeray, Victor Hugo, and all the poets lay hold of permanency as they express or suggest principles of moral action. Discovery presses on toward new continents only as it has a profound conviction that there is land ahead and that farther progress will disclose shores to the searching Columbus. Politics avers that no man can keep the admiration of a nation unless he acts from deep-seated ideas of rectitude, and points to Cromwell with his inflexible purposes and John Hancock with his profound convictions. All the Declarations of Independence, whether at Mecklenburg or at Philadelphia, were signed by hands responding to over-mastering convictions.

When religion is reached, the special field of conviction is reached because the fundamental idea of religion is duty. Two great questions appear upon its field, one of theory and one of practice. The question of theory is this: "Will I be loyal to my highest ideals of life?" To say yes to this question is to decide upon a life purpose. Such a purpose is the initial movement of a true career. It is essential. It seems little, but it is decisive; it determines outlook and shapes trend.

Then comes the second question, "Will I endeavor to apply these convictions to every practical matter?" To say yes to this question is to make conviction not merely a dream, but a life: not merely a general theory, but a particular behavior. With these two questions answered affirmatively the man is Christ's man through and through, and he will find himself summoned by his Master to splendid opportunities of proving his mettle.

For loyalty to religious convictions is a costly experience. The men who in Old Testament times upheld their convictions were forced again and again into privation and even suffering. The list of them is soul-stirring, but we cannot read it without recalling that they wandered in deserts, were cast out, were stoned, and were sawn asunder. The New Testament times afford us the same story. Every one of those early Christians who was worthy of the name lost reputation, met hardships by land and by water, and knew pains and agonies. The Pilgrim Fathers braving seas, forests, disease and foes, and looking out from amid the graves of Burial Hill were men of convictions. So was Lovejoy when the mob shot him at Alton

because he loved the black man and desired his rescue. So were all the pioneers of progress who in the west and east alike carried the gospel where hitherto there had been lawlessness and started the institutions of the Christian church. The pathway of the man of conviction has never been soft to his feet; it is no primrose path. It runs counter to popularity many a time. It leads into solitude and loneliness. It lands a man like Elijah afar from the palace, and a man like John the Baptist it puts into the wilderness.

But the reward is greater than the loss. Popularity is beautiful; every man does right to crave it. The love of popularity may be a blessing of the highest order, saving us from thoughtlessness and angularity, and teaching our heart sympathy and our hand kindness. But principle is more than popularity. Popularity is superficial, principle is profound. Popularity is fleeting, principle is eternal. Popularity is never to be bought at the loss of principle. The more expensive to himself a man's principles are, the firmer does his anchorage hold to righteousness and the broader does his development grow in wis-

dom. The heavier our investment in convictions, the deeper becomes our concern in goodness, and the more intelligent becomes our view of society. There is no power over the minds of others comparable to the power of a man who holding costly convictions lives them conscientiously, earnestly, and unceasingly. The world regards him as one of its very highest and best products. Eventually it bows before him with its acclaims.

The day when men of convictions are needed is always present. In heathen lands no new convert can meet the obloquy put upon him by friends and home, unless with fine firmness he braves the situation and dares all things for his faith. "Are you a Christian?" was asked of a Chinese thrown into prison in the Boxer uprising. "Yes," was the answer. "Give him two hundred blows with the club," said the official. Again came the inquiry "Are you a Christian?" And again followed the reply "Yes." And then again was heard the command "Give him two hundred blows!"

What is true of heathen lands is true also of Christian lands, loyalty to convictions is everywhere demanded if men are to be dis-

criminating and brave. It is said that once all was "either white or black," that moral distinctions were easily seen, and that every matter was right or it was wrong. It is further said that to-day the white and the black so shade into the gray that no one can tell where white ends and where black begins. Alleged distinctions are largely gone, it is claimed. With this claim in mind let us acknowledge that there needs to be exceeding care lest we call things sinful that are not in their very nature sinful, and acknowledge too our proneness to think other people's foibles moral errors. And still the fact remains that the distinction between right and wrong is as fixed as when Christ faced Satan, and that every human life is called upon, again and again and again, to make delicate discriminations as to duty, and when those discriminations have been made to stand to them with unflinching loyalty. Whatever hurts our eternal well-being is sinful to us. To drink an intoxicating beverage may not be a sin per se, but if that beverage inflames an appetite within us and puts us in danger of losing manhood or sacrificing influence the drinking of that beverage ceases to be a matter per se,

it becomes in our case sin. In to-day's complex civilization there are hundreds of subjects bearing upon society, upon business, and upon adventure that involve fine but vital questions of right and wrong. To solve those questions calls for unusual wisdom: and to obey the answers when found calls for a type of loyal manhood never surpassed in history. When we see that the tendency of a transaction, whatever its present status may be, is hurtful, the moral nature of the transaction becomes clear. To move in the social ranks of our day and not let comrades nor parents lower our ideals of our own particular duty demands the largest possible independence of thought and action. God's voice never fails to ring clear in a young man's heart; and that voice never fails to summon to costly individuality of convictions and of conduct.

The great master of convictions is Christ. He names Himself the Truth, and bids us stand by Him. What does He wish of us? He wishes us to believe in the Father whom He declares, to accept the standards He teaches, and to endeavor to complete His incompleted work in the world. Is it nothing to stand true to these wishes of His—to shape

purpose and behavior according to them, to be absolutely faithful to them in any and every circumstance? The man does not live who finds it convenient thus to be loyal to Christ's wishes. He must be a royal, courageous, independent, high soul who stands true to Christ every time and every where. Even if we believe that there is one spot and one spot only where we can see life aright, and that spot is side by side with Christ, still to hold fast to Christ's estimate and Christ's proportion of things requires the bravery of a giant. Here are the institutions that He puts into the world, as the Church and benevolent causes of all kinds. It is said "the real need of the common man is not more liberty and better material conditions, but it is more imagination and spiritual inspiration. These he can get only by identifying his life with a great cause." Let a man choose then the great cause of Christ, as expressed in that particular church which in his judgment presents the worthiest God and promises to make him the purest and most useful man. Still will not the man find a tremendous sphere for loyalty in standing true to every wise teaching concerning social purity, commercial

honor and political principle enforced by that church?

It will never do to lower our standards of rectitude and helpfulness, by reason of any fear. Convictions of duty and ideals of character are to be preserved, cost what such preservation may. We must be afraid of but one thing—to do wrong; and to do wrong must be in our dictionary, to be disloyal to principle. It matters not where our convictions and ideals came from, whether a father and mother taught them, or whether we read them in another's heroic life, those convictions and ideals must find us once and forever devoted to them. We can be courteous in our adherence to them. We can play the gentleman in our place as truly as the three men in Babylon played it when they faced their king. There need be no unnecessary bitterness in our speech nor moroseness in our spirit. We can acknowledge the position and the power of others. And still we can say—in act surely, in word if necessary—"But if not—but if God will not save us from peril—we will not do the wrong you ask of us."

The training time for such loyalty to con-

victions is in youth. In Babylon twenty-five hundred years ago college youths learned to think clearly, discriminate wisely, and act bravely. They put principle above expediency. Later, when they had ceased to be college youths, and had become public men, the method of their early days stood by them and enabled them to stand by themselves.

The world is not to-day in need of men who are free-booters, looking for a chance of glory; but it is in need of men who are devoted soldiers of Jesus Christ, ready to die rather than betray their Captain. Such men are the anchorage of the vacillating multitude and the dependence of the weak-hearted; they are the glory of the brave and they are the joy of Christ.

THE MAKING OF MEN

Thou art a stumbling-block unto Me.
Matthew, xvi. 23.

THE MAKING OF MEN

One of the greatest desires of humanity is for an easy life. Sometimes it seems as though that was the paramount desire in man's heart. The fact is worthy of note that every one of the recorded temptations of Christ appealed to Him through the plea that acquiescence with it would make His life easier. This was so at the opening of His career. Each suggestion made by Satan to the hungry, powerless, and unhonored man was to the effect that if Christ yielded to him, Christ's situation would be immensely relieved. He would have food to eat, He would have kingdoms to rule, and He would have applause to enjoy. This was also so at the closing of His career. Gethsemane's cup of disgrace and agony was exceedingly bitter for Christ to drink, and He drank it only when He subdued the desire for ease.

An incident that occurred between the opening and the closing of His career reveals His attitude of mind toward this desire. He had announced His purpose to go to Jeru-

salem, and had said that such going would expose Him to sufferings and even to death. Thereupon Peter attempted to dissuade Him from His purpose. The whole force of the attempt lay in the appeal to the desire for an easy life; and the attempt was the expression of devoted love on the part of Peter. But Christ immediately recognized the fearful danger involved in yielding to Peter's kind words, and turning to Peter, said "Thou art a stumbling-block unto Me." The rebuke, so personal and so severe, appears to be utterly unwarranted until we consider that, if Christ had entertained Peter's appeal to the desire for an easy life, Christ's feet would have been diverted from the path of duty, His character would have proved inadequate, and His work would have ended in complete failure.

It is a question which all young men should put to themselves, and should be sure that they answer correctly, "Did Christ come to make life easy, or to make men great?" On the answer to that question depends the whole theory of conduct. The answer becomes the touchstone whereby decisions for ourselves and for others are known to be wise or un-

wise. The answer likewise determines the help or the hurt of all counsel concerning courses of action. The answer even creates an atmosphere in our souls that makes difficulties appear either as friends or as foes.

There never has been, so far as I am aware, any teacher claiming to be intelligent who has taught that the path of ease is the path to greatness. "Virtue," said Seneca, "withers away if it has no opposition." His teaching asserts that no good quality can keep bright and vigorous unless it rubs up against some resistance. Lucian declared he had a dream in which two voices came sounding in his soul; one voice was alluring, the other voice was stern. The alluring voice called him to its path, a path that began in ease and ended in weakness. The stern voice called him to its path, a path that began in endurance and ended in strength. Lowell pictured, at the parting of the ways, two forms, the one bright, the other dark. The bright form promises to him who will follow her, pleasure; but that pleasure at the last becomes ashes. The dark form promises to him who will follow her, struggle; but that struggle at the last becomes victory.

There are no other ways in life than these two ways. Were human nature different from what it is, perhaps there might have been a third way—a way that commingled the easy and the great—so that strength, force, and character would come without effort. But as matters now stand—and as they have stood from the opening of history, and bid fair to stand until its close—our choice of ways is limited to two, and those two the way of ease or the way of struggle.

Christ has no hesitation in stating which of the ways He approves, nor of answering the question for us, "Did Christ come to make life easy or to make men great?" He did not come, He declares, to make life easy. Any such idea "savors not the things that be of God, but those that be of men"; it is a mistaken, disappointing, enervating theory of life; it does away with all possibility of the heroic. Christ came to face difficulty, to espouse the cause of truth against error, to take the field in behalf of every threatened virtue. Therefore no one—not even affectionate and solicitous Peter—should attempt to divert Him from proceeding to Jerusalem —since the path of human helpfulness led

Him thither; nor must the thought that suffering lay between Him and the consummation of His work withdraw Him from that work.

There is something sublime in the way Christ stands before men and dares to say, "If any man will come after Me, let him deny himself and take up his cross and follow Me." And then as though there might be some misapprehension of the meaning of His words, and hearers might underestimate the self-effacement involved in following Him, He adds, "For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it."

These are indeed stern sayings, but Christ never reduces nor softens one of them. He could not reduce nor soften them and still accomplish His purpose. His purpose is, not to secure a multitude of followers, but to create lives of power. To that end He makes effort, not relaxation, the symbol of His kingdom. But He never lays one more effort nor one heavier effort on any man than is necessary for the development of that man's power. He has no intention of placing a cross on a human life for the sake of the

cross, but for the sake of the life. His one supreme, all-controlling thought is, "What will help man to be great?"

With Him greatness is never a negation—an absence of meanness, or of impurity, or of dishonesty. Greatness is an affirmation—the presence of virtue, of force, of aggressiveness. Greatness is not a Matthew simply ceasing to be a mercenary, covetous publican, but it is a Matthew transformed into an inspired disciple and an efficient helper of the world's good. It is not a Paul no longer persecuting the church, but a Paul become a mighty and unceasing upbuilder of Christianity. It is not a Henry Drummond simply a bright scholar in his ambitions and a charming gentleman in his instincts, but it is a Henry Drummond lifted out of native timidity and retiringness, and made an earnest, forceful messenger of truth to the youth of Great Britain and America. In a word, Christ came into our world to change pigmies into giants.

This purpose, to make men great, has been the divine purpose in all ages of history. It actuated God in His dealing with Moses. Moses faithfully tending flocks on Horeb was

true and pure, but God wished him to be large and capable also. Therefore God summoned him to deliver Israel from Egyptian bondage. The task was surpassingly difficult. Naturally Moses shrank from undertaking it. Who was he, untrained in public speech, that he should dare appear in Pharaoh's presence and make plea for a nation's release! The consciousness of his utter inadequacy to meet the requirements of the situation appalled him. But as soon as he realized that the call of duty is always a call to enduement with power he undertook the task. At each new step in his efforts he came upon new and unanticipated perplexities. But as he faced and solved those perplexities, and as he advanced into seas that opened only as he entered them, the grasp of his mind enlarged and the grandeur of his soul heightened. The man who had been simply kind and faithful became the man of skill and force. In due time the consciousness of his ability put enlarged joy in his heart and secured poise for hours of emergency. By the number, magnitude, and stress of his responsibilities Moses was wrought into one of the brightest, readiest, strongest men the world has known.

The largest evidence of greatness in man is ability to endure strain and win victory. It was such ability that gave Christ much of His glory. Wise as are His words, helpful as are His deeds, tender as is His pity, and spotless as is His purity, the element in Christ that at last causes us to repose confidence in Him and name Him our Dependence is His victorious endurance of all strain. It was His ability to outwear every temptation, and brave every humiliation, and dare every danger that draws to Him the admiration of all who study His ministry. It was His ability to face Pilate, Herod, and the Sanhedrin with perfect self-mastery and with unfailing courtesy that makes Calvary a very coronation. Had Peter kept Christ back from His passion, Peter would have robbed Christ of His greatest opportunity for character development, and he would have robbed Him of His supreme claim to our allegiance. Christ is the world's Master, because when every power of earth and sky assailed Him, He never swerved an inch from duty, but the rather kept His heart true to every magnanimous and loving service.

In all ages the persons most admired by

thoughtful souls are those who conquer obstacles. It is the sea captain who carries his vessel through the hurricane and makes it outride the fierce storm that wins man's praise. It is because Sheridan rallied retreating and demoralized troops on the Winchester road and animated them to turn back and conquer, that Sheridan's name is honored. When a martyr like the woman Perpetua looks death in the face and does not renounce faith, observers feel their hearts thrill with approval. Had Washington had no trouble with Congress, no sedition among his troops, no peril to his estate, we could not reverence him as we do. Had Lincoln carried no burdened heart from his western home to the place of his inauguration, had he borne no distresses of spirit and no wearisome anxieties through the long Civil War, Lincoln would not and could not appeal to our love as he does.

Christ taught men that the reason He was here not to make life easy but to make men great, was because He sought their best interests. He came to call out the noblest that is in us. When Garibaldi had been defeated at Rome he issued his immortal appeal: "Sol-

diers, I am without money and without rewards. I have nothing to offer you but cold and hunger and rags and hardship. Let him who loves his country follow me!" What searching of heart that appeal necessitated before a man joined the ranks of Garibaldi! What a summons it was to self-denial, to patriotism, to self-abnegation in view of a great cause! The men that under such circumstances decided to cast in their lot with Garibaldi immediately became large-souled and brave; they exalted patriotism above comfort, liberty above life.

So when Christ looked the crowd in the eyes and said, "The Son of Man hath not where to lay His head! Come, follow Me!" His purpose was to create a body of men who having counted the cost would surrender their whole being to the cause for which He stood —the cause of purity, truth, and human helpfulness. The way of life is narrow, He added; yes, and the gate to that way is narrow, too. But is not the narrowness of the way and of the gate their glory? Does not this very narrowness call for energy, high purpose, and perseverance? Christ rejoiced that His way and gate were narrow, and so may we. In

all life there is no other way to worthy success save a narrow way. Proficiency in scholarship, pre-eminence in athletics, leadership in business and in teaching are reached only by a very narrow way. Broad paths are the paths of weaklings, of powerless scholars, of second and third rate business men. To invite a soul to the broad path is to invite him to smallness, to cessation of growth, to impotence.

The cry has gone up from every generation of mankind, "Would God it were easier to be good! Would God it were easier to redeem this earth!" But the cry is a mistaken one. Christ has no sympathy with it. When the ten spies, returning from their investigation of Canaan, murmured in view of the obstacles to conquest, their murmuring evidenced weakness of character. The cry of the two, "Up! Let us conquer these giants and take their walled cities," evidenced that Caleb and Joshua were men of force. Christ did not come to earth primarily to change circumstances. Christ came to put into men the incentive and the inspiration to face life's circumstances as they are, and in those circumstances and through those circumstances win

stamina. Christ never desires to withhold a single one of his friends from the path of duty though that path leads into danger, nor does He call back one earnest heart from devotion to the world's good. "Come home with your shield or on it," was the parent's charge in Sparta. In much the same spirit Christ says, "Take the field and save humanity, cost what it may."

There are special times when such sentiments as these are in the air—times of the Catacombs, of the Covenanters, of the Huguenots. In such times every man knows that he and his family should brace themselves for stanch adherence to conviction by saying over and over again these sentiments. For a man to say anything else at such a time, to say what would withhold from meeting peril, would be satanic. The one counsel of the hour must be the counsel to bravery, even though it be bravery to the death.

But there are other times when the lotus-eaters' cry of ease is in the air; when luxury is enervating, abundance is softening, and comfort is enfeebling. Then, to think these sentiments and to urge them is to introduce the last thoughts that the hearts of people

wish to face. But whatever the nature of the times, it is once and always true, that he who chooses the broad path rather than the narrow path has no chance to win the laurels of his own self-respect or of the world's reverence. A man must do something costly to himself to call out the applause of others. When he does do such a thing even cool-brained and unemotional men delight in applauding him. Geronimo, the Genoese missionary, heard that the aborigines of Australia were the lowest type of savages. Accordingly he went out voluntarily and labored among them for twenty years. When the story of Geronimo was told to Jowett, the undemonstrative master of Balliol College, and the words were added "those twenty years did not see a convert or an approach to one," Jowett exclaimed, "I should like to have been that man!"

Stanley's words as he described the bravery requisite in venturing into the African forests ring true: "The bigger the work, the greater the joy in doing it. That wholehearted striving and wrestling with difficulty, the laying hold with firm grip and level head and calm resolution of the monster, and tug-

ging and toiling and wrestling at it, to-day, to-morrow, and the next, until it is done—it is the soldier's creed of forward, ever forward —it is the man's faith that for this task he was born."

"This world has a very different appearance when considered as God's school for developing men rather than as man's factory for making things." Whittier, therefore, was right when to a young man inquiring of him the way to moral power he replied, "Espouse some worthy cause that is despised by society." Mackay, too, was right when he wrote from Uganda, "For our work at this station we want the best men in England —not the men who can be spared, but the men who cannot be spared." Soft men are never the foundation on which human welfare is built up. The church, and all the church stands for, rests on men of rock. "Christianity from the beginning has relished tasks for their bigness and greeted hard labor with a fierce joy." The bigger the task and the harder the labor, the greater the man becomes who performs them.

"O, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks

equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."

THE OTHER MAN

Am I my brother's keeper?

Genesis, iv. 9.

With this inquiry sprang into expression what are called the problems of sociology. The first question asked by a member of human society was concerning his relation to his fellow-man. The question virtually is this: May a man concentrate his concern on himself and his own special interests? Or, is he responsible for the well-being of his fellow?

It is a very interesting fact that this inquiry appears in human history immediately upon our learning that through births and increase of population the home of Adam and Eve had enlarged into "society." In history, as recorded in Scripture, we have first, the responsibility of the individual for himself. That responsibility we see when Adam and Eve, each by oneself, is tested and is held accountable for action. Then we have second, the responsibility of the family. That family responsibility is seen when God, both in the penalty of expulsion from Eden and in the promise of blessings through a Redeemer, deals with them both as making

a single unit. Then we are to have third, the responsibility of society. Such social responsibility is brought out through the statement of a transaction startling in its unbrotherliness and in the consequent accountability.

An exact and complete understanding of what caused Cain to feel unkindly toward Abel is not necessary. It is enough to know that somehow Cain became conscious that his relation to God was not as satisfactory as that of Abel. Probably Cain, when he made his sacrifice, carried before God a disdainful spirit, while Abel was more gentle and humble. God's reasoning with Cain is all on the basis of Cain being wrong at heart. The assurance given Cain by God is unmistakable, that if he comes before God with a right spirit God will certainly approve and bless him.

Moved by his consciousness that Abel stood higher in God's sight than himself, Cain allowed his anger to lead him on to the deed of murder. Abel lay dead in the field! With that fact the paragraph ends; it might seem as though with that fact the story would end too, and the incident would be, as diplo-

mats say, a closed incident. But that marvelous book, the Bible, that in brightest possible colors the moral meaning of which the youngest child immediately understands, has painted the origin and the happiness, and also the sin and the sorrow, of mankind, has still another picture to paint, the picture of the relation of man to man, its nature and its responsibility. Before the ink is dry that writes of Abel's death God is on the scene, standing before Cain, and questioning him: "Where is Abel, thy brother?"

It is evident by the very fact of this question that God, who all along the pages of the Genesis record has been a moral governor, keeping His hand on the affairs of humanity, does not allow a wrong between man and man to escape His notice. Here He is, face to face with one who at first cherished mere disregard of his brother, then cherished bitter hatred, and then slew that brother.

In the answer to that question was a self-revelation. The answer was both a lie and an attempted self-justification through claim of irresponsibility. "Where is Abel, thy brother?" The answer was, "I know not; am I my brother's keeper?" He did know. Perhaps

Abel staggered off into the brush when Cain struck him, perhaps Cain turned away as soon as he had dealt him the fatal blow, perhaps Cain could not tell the exact spot, to the foot, where Abel lay, but no effort to put Abel out of his sight and out of his thought could make Cain ignorant of the fact that Abel was in the field.

It is this lie that leads us into the understanding of the answer, "Am I my brother's keeper?" The answer is not of itself self-revealing of the answerer. It is, as words go, a very simple and colorless question. But following as it does a falsehood it is really an intimation that Cain disdainfully throws off all sense of personal responsibility for his fellow-man. Then it is that God runs down the lie and in one of the most appalling interviews of history tells Cain that man is responsible for man, and that any one who disowns, neglects, or abuses such responsibility, walks the earth beneath his displeasure.

Were we not so well acquainted with human nature and the history of the race, we should think it strange that this incident comes in such rapid succession after the incidents of individual and family lapses. But

that acquaintance convinces us that to be true to human nature and the history of the race the Bible needed to have just such a story at just such a place in its records. For one of the deepest dispositions of the heart of man is to seek one's own pleasure and neglect the welfare of others, especially of such others as for some reason we feel are apart, are different from ourselves. It was the man he did not fellowship with, the man between whom and himself there was lack of common ground, the man whose presence did not seem essential to his happiness, it was such a man for whom Cain disavowed responsibility. And what Cain did, the tendency with the very highest as well as the very lowest of the human race has been to do. The weak brother, the brother who interferes with our happiness, the brother whom we do not need that we may prosper, the man whoever and wherever he may be that we can afford to overlook, has been neglected and sometimes abused.

It is perfectly clear that the responsibility of man for man is one of the axiomatic principles of our religion. It is assumed at the outset, as truly as the being of God is assumed

and as the obligation of man to obey God is assumed. No proof is proffered of God's existence, no proof is proffered of man's obligation to obey God, nor is any proof proffered that man should regard the welfare of his fellow. Any mind that thinks is aware that if one member of society has disease, society as a whole is weakened through the weakness of that one member, and is aware, too, that if that disease is contagious or infectious, the whole community is in danger. If one member suffers, the whole body suffers. This law is so plain that he who runs may read it. The black plague in China unchecked will cause thousands of deaths in Europe from Italy to Norway. A foul spot left uncleaned in India may taint articles of adornment transferred to American homes. There cannot be one vicious life in any part of the world that is not a peril to the rest of the accessible world. As society enlarges from the village to the city, from the city to the nation, and from the nation to the whole earth, the interdependence of man on man for safety and well-being enlarges. To-day, with the intercommunication of products, ideas, customs from all parts of the earth—

we are subject to influence from all people everywhere.

And still, axiomatic and assumed as this principle of accountability for fellow-man is, Scripture again and again enforces it. In older times no man should build a house unless he put a railing around the roof lest some other than himself might fall from that roof; nor should he keep all his harvest for himself, but he should leave portions in his field for the poor and needy. In newer times the man maltreated by thieves was to be looked on and relieved, and wherever the sick and blind were, there the path of the helper was to go. Christ Himself exemplified this principle; it was the motive force that led Him to leave Heaven and come to earth. His heart noted the absence of all wanderers from safety; His feet followed such and His voice called to such. To Christ every human being was a brother in need, and whether the brother realized his need or cared to have it relieved, or was worthy to have effort made for him, did not affect Christ's actions; He was deeply, solicitously, and lovingly interested in every man, whatever the man's state of mind. As Christ felt toward others he ex-

pected His followers to feel toward them. Accordingly His followers made ministry to others their life work, and when they did the most for others, in state, in nation, in world, they best manifested the spirit and the wish of their Master. Thus the vigorous man succored the weak man, the wise citizen instructed the ignorant citizen, the intelligent mind taught the unintelligent mind, the pure heart brought holiness to the impure heart, and the man who had Christ in his soul persuaded the man who was without Christ to accept and serve his Redeemer.

The blessedness of such responsibility for fellow-man cannot be overstated. To think earnestly of others, of their need and of their comfort, takes a man out of his little self and gives him a wider horizon. It steadies him in his own path of rectitude to know that as he walks, others taking example by him will walk. It makes him wish to be an informed man, so that he may have the wisdom necessary for assisting others. It sweetens his heart as he fills it with unselfish desires and purposes. So blessed is this responsibility that it has created the best heroes earth has known, as men have sacri-

ficed time, money, effort, and life that others might be helped.

Blessed though such responsibility is, there never has been an age nor a place where the summons to live this responsibility was not needed. It is easy to understand why men who feed on others' failures have no interest in this matter; why the gambler, the saloon-keeper, the leech of any kind, utterly disregard it. To seek the welfare of others would be to ruin their business. Enterprises the success of which depend upon the ignorance, the folly, and the poverty of others are wolfish, not humanitarian; satanic not Christly. He who in this land or in foreign lands abets the slavery of body, mind, or soul, warrants undue labor by children, prostitutes the ballot, profits by excessive money-charges or flourishes on the unnecessary hurt of others is glad to exclude this responsibility from his consideration. That in one sphere or another there are multitudes of such leeches is a grievous and terrible fact.

Such leeches are not alone in avoiding this responsibility. Self-seekers likewise avoid it. They do not intend harm to others; but they do intend profit and pleasure to

themselves. The test of a business is what advantage it will bring to them, irrespective of the advantage it will bring to others. To them a nation is prosperous if its material wealth is increasing, even though the economic principles by which that wealth increases are morally wrong. They choose their political party according to their expectation that its success will fatten their wealth, not stopping to ask whether the theories of the party are working for the benefit of the other man as well as of themselves. Self-seeking is a force operating in thousands and thousands of matters in which its presence and its power often are not clearly distinguished by the people controlled by it.

We can readily see, too, how natural it is for persons mastered by material wealth to forget their responsibility for the welfare of others. That word "forget" is one of the most significant words ever used in connection with material possessions. Moses used it to Israel, Kipling used it to England, and every prophet must use it to his own nation. Men who are well-to-do, in money, in houses, in pleasures, in leisure, are always in danger of being so much absorbed in what they have

that they forget to be humble toward God and to be self-sacrificing toward mankind. They have so many social engagements, so many friends, so many dependents, so many opportunities for going and coming, so many books to read, pictures to see, and cares to carry, that little space is left to the mind for earnest, practical consideration of others. The well-to-do man is the very man who should put Himself every day for a goodly time side by side with Christ, hear Christ interpret life, see humanity through Christ's eyes, and study the influence of his every act in the atmosphere of Christ's love for the neglected and the weak.

It is said, and the saying is repeated, that the cultured classes, even the educated classes, often slight this principle of responsibility. That people in humble circumstances should sometimes feel distrustful about their ability to help others is intelligible; they have little money to subscribe, little time to give, little recognition to offer. Their station is low, and so they are diffident. All this is theoretically intelligible; and still it is not historically true. It was a shoemaker, Carey, that waked all England to foreign mission

effort; it is to-day and everywhere the lowly, the obscure, who through their earnestness supply to the world much of the leaven of righteousness and provide the sons and daughters that most uplift the race.

Not even theoretically may the educated and cultured man hold back from assuming responsibility for the world's moral help. To be so absorbed in the search for what he calls pure truth that he stands aloof from the problems of human life is to dehumanize a scholar. Truth in any sphere of study comes to its highest beauty and clearest worth only as it finds some connection with the life of man. It would be sadly unfortunate if the sentence should be true, "It must be agreed by all educators that the most serious problem confronting the great American schools to-day—a greater one than any matter of equipment, personnel of faculties, courses of instruction, expenditure of funds, is that of infusing into student life a sense of responsibility and of the supreme duty of personal development for public ends."

Of all men the scholar is the best fitted for knowing and studying the problems of human life, and so of all men he should be

the most consecrated to their solution. He it is that is aware how many millions of people are still in ignorance and superstition, he knows what influences have most helped individual men and communities in the past, he realizes how many principles of Christ have never yet had their full and practical application to the world's needs, and he can sound alarms concerning baneful methods and can urge on healthful methods as none but an educated man can. Education and training have for their larger end sympathetic participation in the every-day life of the community, the nation, and the world. The mind is never to be fed at the expense of the soul. The soul cannot flourish apart from its ministry to humanity.

To omit from life this sense of responsibility is to omit a fountainhead of inspiration. Responsibility may well be named "the sacrament of inspiration." It has given force to men who otherwise would have been weaklings. They have thought of their fellow-man until his woes have aroused every dormant power within them to action; and then they have done some self-sacrificing deed or entered upon some benignant mission. This is

the way Telemachus dared to throw himself into the arena and stop forever all gladiatorial fights. This is the way St. Columba had courage to go from Ireland into France and attempt to rescue France from her vices. This is the way that Barneveldt was led to labor so earnestly for Holland that religious freedom became the watchword of the nation. This is the way that all prophets, from the days of Malachi and Joel until now, "burdened" with a message of helpfulness to others, sounded forth the principles of civic and religious righteousness. And it is the way that every man now follows who would sweeten the home, elevate the church, purify society, and enrich the world.

Not to cultivate this sense of responsibility is to expose ourselves to the mark of Cain. Cain was unloving, unguarded, uncontrolled, and unblessed. He weakened, even demoralized, society. He had no sense of God's interest in his plans, he had no consciousness of association with God in the common purpose of human helpfulness. He failed of the noblest character and of the sweetest satisfaction. The danger that we, too, shall fail is ever present. Selfishness in refined forms

often dominates the heart before we know of its presence. A blunted sense of responsibility is sure to come unless the fine edge is carefully preserved. It is not enough for a man to be a scholar and a gentleman; he must be a helper. Otherwise he makes wreck of his largest possibilities. For, if it be a wreck to be a drunkard, a debauchee, a villain, it is also to be a wreck when a man capable of benefiting society gives himself so wholly to business, study, or pleasure, that his life is all leaves for himself and no fruit for others. Such an one is a cumberer of the ground. He fritters away on purely selfish ends the powers that ally him with God.

Every voice, of God and man, summons us to this responsibility. There are innumerable problems of society still to be solved. To the listening heart the cry rings out everywhere "We sorely need your aid!" Our individuality assumes a new dignity so soon as we realize that wrapped up in us is the welfare of others; no longer can we count ourselves zero or only one. Our body straightens to a new erectness as we cease bending down to the pretty things at our feet, and Atlas-like rise to carry the world itself on our shoulders. Our

whole life thus advances toward the statue of Christ Himself, and we find ourselves being transformed more and more into the image of Him who is the very likeness of God.

THE DEVELOPING EXPENDITURE

Then Jesus beholding him loved him, and said unto him, One thing thou lackest. Mark, x. 21.

THE DEVELOPING EXPENDITURE

Some of Christ's words are so simple that we understand them immediately. Some, however, are so complex that only long thought tells us what they mean. It would be unfortunate were it otherwise. The way to heaven needs to be so clear that no one may have difficulty in finding it, and still there must be some teachings of Christianity so profound as to be thought-compelling, else the deeper needs of our souls will be unmet.

It is not easy to see at first glance the reason why Christ made such a demand on the rich young ruler who wished to know what he should do to live the true and eternal life: "Sell whatsoever thou hast and give to the poor." It was a very severe test. Compliance with it was made essential. It is stated as the one condition absolutely prerequisite to entrance upon the following of Christ. Such a condition is in striking contrast to the free way in which people usually were welcomed by Christ. Ordinarily when they

asked help in sorrow or illness He gave them what they wished, almost without a hesitation. The poor and depraved were never turned away from His presence unblessed. But here is a rich, noble-spirited, influential gentleman, who applies for instruction in an unassuming but earnest way, and Christ lays upon him a very heavy injunction as an essential condition to his reception.

However startling and burdensome this injunction seems to us at first thought, we know that it must have some good and great reason beneath it. Christ always meant to do to every human being what each needed for his best good. Besides, it is directly said that Christ loved this young man, and love shone out of His eyes as He looked at him. This is the one instance in Christ's life where such an expression is used—"Then Jesus beholding him loved him." And still further, there is in the narrative a close connection between the assertion of Christ's love for him and the injunction. The little word "and" comes in and associates Christ's love with the injunction, as though the injunction was the expression of that love. "He loved him *and* said unto him." The only correct interpre-

tation of this severe condition then that can be accurate, must be one that clearly shows Christ's love to the young man in laying upon him such a condition.

This case stands by itself in Scripture because in several respects it is unlike any other case that Christ treated. This young man was an exception to the usual type of people who came to Him for instruction. His is the only case of one distinctly a young man with whom He had a prolonged conversation. When Christ brought back to life the young man who was the widow's son, He spoke briefly to him; and He also said a few scattered words to John, supposed to be the youngest of the disciples. But this is the single instance in which He talked at length to a person on the verge of opening manhood, to one whose future was all before him.

Of still more marked significance were the other special features of the case. He was a young man of rarely strong and rarely noble character. He had preserved the beauty of a stainless life. He was a pure soul, and a kindly, reverent soul, too. He had not sinned against society, nor against the sweet love of home, nor against individuals, whether man or

woman. He could say, and did say, not with a boasting spirit, but as a mere matter of self-explanation, "from my youth I have kept the commandments concerning adultery, killing, stealing, false witnessing, defrauding, and concerning honoring parents." That was a great statement to make. He did not mean that he had kept them absolutely and completely, else he would not now be seeking advice as to how to live to the best. But he meant that they had actuated and shaped his life from the time, as a youth, he could ponder the meaning of such things. And these special commandments about which Christ questioned him, be it noticed, were the practical commandments of the Decalogue, the commandments which ordinarily test quickest the life of one who believes in God.

This, too, is noticeable about the young man, that he had walked unspotted in the midst of power and wealth. He was a "ruler," a person of social pre-eminence, with the temptations at hand that invariably come to one who has high place among his fellows. Many a man of social power skilfully uses his power for the gratification of unholy desires; but not he. Nor had his

money soiled him. It had never dragged him down, as in the case of the prodigal son. It had not been used for the purchase of hurtful pleasure nor for the injury of any one.

And another feature also is noticeable, the young man had much moral earnestness. With all his virtues and all his possessions he still felt that there was something more for him to do and be in life than he had attained. He was not self-satisfied. Nor was he blind to larger possibilities of spiritual development. He wished to be more of a man, to realize larger ideals of character. Perfection was still ahead of him, and he desired it. That desire led him to seek out the new Teacher, who was in his country, and was reputed wise. He even "ran" to meet Him, lest the opportunity should escape him of asking the question that had come to his heart about life's fullest meaning, and ruler as he was, and rich as he was, he knelt down —in the road—and like a pupil before a revered instructor put the question of his heart to Christ.

This young man stands for a type that was unusual then, when disciples were drawn so largely from those less fortunate in their cul-

ture and morality. But it would not always be an unusual type, for Christianity would widen its influence, and millions of people would grow up in well-to-do homes, amid all the restraints and amid all the high ideals of Christian civilization. He was a thoughtful, gracious, noble youth. He might well be welcomed anywhere. There are to-day thousands upon thousands like him. They are not profligates, nor moral lepers. As he was one of the best products of Judaism, so they are one of the best products of Christianity. They have grown up to keep themselves pure, they intend to be honest, they are fit associates for man or woman, they are the joy of their homes. To greater or less degree they have had education and social recognition and money resources, and still they are sweet, true men. They think, too, and often in quieter hours ask themselves what they are going to do with their lives and how they may make the best use of them. They have no reason for hiding their face before any man. Undoubtedly Christ to-day looks on such lives with love—as do we. They are lovable young men.

What, then, was the meaning of Christ's

injunction to such an one to "sell all that he had and give to the poor?" It cannot be that He meant that the young man should part with all his property by one instantaneous act that would make him forever a poor man himself. Such a step as that would be most unwise. Christ felt deeply for the poor, but He never meant to weaken nor hurt the poor by what He did for them. To dump his money on beggars would be the very worst use the young man could make of it. The beggars would be actually injured by it. It would tend to discourage their efforts for self-support. What the poor always need—whether they are poor in money, or poor in strength, or poor in comfort, is stimulus and encouragement to rise above their circumstances, to struggle beyond them, to have a larger spirit, and to put forth more earnest effort. Christ had no idea at any time or place in His whole life of making needy people less able to cope with difficulties. A hasty, indiscriminate handing over of his property to such poor people as might be at hand at the moment was the last thing Christ had in mind for the young man.

How unfortunate, too, would any such

hasty action be to the young man himself. By such an act he would throw away all the discipline of mind and heart that come from careful, judicious, unselfish administration of a trust. There is an education in the wise distribution of property, an education that broadens a man's intellect, deepens his sympathies, clarifies his perceptions, and gives him joys that are indeed like "treasure in heaven." Christ certainly did not mean either that this young man should himself become a beggar or that he should lose all the help to his manhood that was involved in careful and life-long distribution of his resources.

There was indeed an instantaneous deed to be done, but it was not in disposing once and forever of all of his property so that it involved no responsibility for care. This was the instantaneous deed, that immediately he renounce his right to that property, that he put it once and forever—in its every part—under a consecration to the help of the world's need, that he that hour enter upon the life of a wise administration of all his resources for the benefit of humanity—and that, having done that, he begin the life of self-denial as Christ's follower.

Even with this understanding of Christ's injunction, the injunction was a very direct and searching one. It meant that the young man should actually place all that he had at the credit of those in need and spend his life in using that credit—as a treasurer uses what is not his own—for the good of those to whom the credit belongs. It was a very large thing to ask of him. It was the largest thing that could be asked. Why did Christ make such a condition vital?

There is one element in our heart always to be reckoned with if we are to understand human nature. That element is the necessity of committal to a cause if we are to have sustained interest in it. Men must be anchored to be held. Human nature is like a boat upon the seas, it will stay only where it is fastened. This is true of men so generally that scarce an exception can be found. When bridges are burned behind soldiers, and they then have no chance for retreat, courage and purpose assert themselves. Many a soul that has been weak and vacillating up to the hour of a great surrender of itself to a cause is from that hour on strong and steadfast. The greater the amount involved in a self-sur-

render, the surer the purpose to stand by the surrender. The larger the investment made in an enterprise, the more we desire the enterprise to succeed. If we hold stock in a bank, we think often of that bank and we wish it to prosper. When the people of Ephesus brought their books of magic, the value of which counted up to thousands of dollars, and for Christ's sake burned them in the market-place, they took away their chief means of retreat to heathenism. Christ was now their all. Immediately it became easier for them to be devoted to the principles of Christ's kingdom and to the success of His work.

The question was, How might Christ bind this young man to Himself and develop in him the noblest and highest character? The situation was peculiar. What could Christianity possibly effect in this one who always understood his sinfulness and who always lived so strong and so worthy a life? It could effect but little until it brought him to some irrevocable committal of himself to Christ and placed Christ's self-sacrificing spirit in control of all his treasures. People are not alike. Those who grow up in slums and are

foul with evil from their youth are different from those who grow up clean and wholesome in religious homes. It is one thing to have had bad tastes that drag a man down into the gutter until he is despised and besotted, and another thing to have many elevated tastes, that keep one upright and pure. There are those who when they realize how sinful they have been are immediately and forever bound to Christ by gratitude for His forgiveness. The woman who was rescued from low life "loved much," Christ said, "because she was much forgiven." There are others who—at least in young manhood—have no oppressive sense of sin. They know their shortcomings, and they ask forgiveness for them, but they are not social outcasts, they are high-minded, respectable, acceptable. It would seem as though Christ did not expect that such would be unbreakably bound to Him excepting by some great act of self-denial and surrender. What can Christianity mean to them—in its beginning experience—unless they hand over to it their very best treasures?

It seems, then, absolutely essential for lives that are at all like that of the young

ruler to make a large consecration if Christianity is to exercise great power over them. It is true that we are to hope that the children of Christian homes will grow up into Christian virtues and purposes, as it were, through the very nature of their surroundings and through God's promised blessings on those surroundings. But there is a vast difference between men and women who are ornaments to society and men and women who push the world forward to salvation, between those who do no mischief with their treasures and those who use their treasures for the world's help. There is a vast difference between the strong, spotless, graceful stone pillars in Jerusalem's temple and the Man who walks among them ready to give His life to save the world. In time of a conflagration pure, beautiful, manly men are noble and attractive—but the men who fight the fire are the men demanded by the exigency. There are two great types of character that are the product of Christianity, one the character of uprightness and kindness and decorum represented by the young man, and the other the character of power, of large spirituality, of great endeavor, represented by Paul. The second type is

that which Christ seeks and which the world needs. It has never been secured other than by a large devotion. At no period of church history is there an instance of it excepting by some great consecration. A small consecration has always made small men.

Here, then, is the explanation of what has been in the past. Children growing up in the best Christian surroundings as the young man grew up in the best Judaistic surroundings, have not necessarily been the world's stalwart helpers. They have been dilettante Christians. They have been sweet, but not forceful. They have been free from mischief, but not saviors of society. When through some response to God's light in their hearts they came to a large vow to serve Christ, immediately they entered upon a stronger, wiser, more blessed course. It was not cruel but kind of Christ to insist that the young man place his property at Christ's disposal, though the property was much, and the young man prized it highly. It is not cruel but kind to tell young men that they must do some great act for Christ if they are to be what he would have them be. Savonarola made no mistake when he urged the people of Florence to great

sacrifice if they, well-to-do and pleasant people, would grow in spiritual life. No one can expect to have much from God for little. It is meted to us as we mete to Him. He never encourages us to laziness. But when we measure largely to Him, He measures back to us such happy aspirations and such sweet delights as fill the soul, and such a character as can be satisfied only with the heavenly and eternal.

Do you ask what all this means to you? No one can answer in detail. But this can be said: Respectable people prize Christianity only as they invest heavily in it. Rich people preserve a strong Christian life only by being active Christian workers. The better man you are the more you need to commit yourself in some absolute and complete way to Christian activities and Christian devotion. The only reason Christianity runs out in cultured communities and rich churches and respectable homes is because it is not costing enough self-denial.

Christ's cause would have involved very little to the young man if Christ had said to him, "All I want you to do is to be good and pure and true." On such a basis Christ

could not advance him, and make him at all like Himself in power and usefulness. To develop him He must demand a great thing of him—and that demand He would not modify so long as He really loved him.

As we love the lives of others, we must encourage in them bravery, devotion, and self-expenditure. It is cruel to hurt them by making spiritual living too easy. We want a race of spiritual heroes. If you have talents, bring them to Christ, bring all of them and sell them for the needy of this world; if you have power, put upon it a stamp as unbreakable as that of the old Roman government itself, making that power Christ's and Christ's only; if you have money, or are to have it, place that money at the benefit of a needy world as truly as Christ placed His treasures at its benefit.

There is a larger obligation resting upon some people than upon others. Christ never said such a word as this to poor paralytics and to the wretched men and women of the streets. He lays obligations upon each as are best for each—as are necessary for each. God looks for high deeds of daring in cultured communities. Such high deeds are the only

means by which such communities can preserve their spiritual power.

Be sure not to fail where much is expected of you. Make Christianity to be a very costly thing for you. Do for it great things. Do them now. If the only thing you can think of to do is to pray, pray long, pray earnestly. If church attendance is a thing you think of, attend church and its ordinances at a great self-denial. If speaking, giving, writing are possibilities, do them until they cost you much. If some distant field, or life-labor, involving great self-sacrifice calls to you, be sure to answer yes.

The story told of Mary of Bethany is that she went to a shop to buy a box of ointment. The man in charge showed her a box, but she said that she must have something better. He showed her a second box, but even that was not good enough. The third box, costly as it was, did not seem sufficiently worthy. Then the merchant said, "I have a box, but its price is so high that I do not dare to show it to you." "That is what I want," she said; "there is nothing too good for my Lord."

Nothing too good, nothing too costly for

Christ! If that is our spirit all is well. For still it is true—as it ever will be true—that he who gives little will love little, and he who gives most will love most. Where we put our treasure there will our hearts be. To be bound to Christ we must invest much in Christ. To attain the noblest type of manhood we must think our best none too good to be wholly given to Christ. Cost is value. When religion costs us dear, it becomes a dear portion of our life.

Those who have much may expect to have a rich spiritual nature only as they do for Christ some great thing involving life-long service of Christ's needy world.

THE FAR THOUGHT

Charity suffereth long, and is kind. I. Corinthians, xiii. 4. He patiently endured.

Hebrews, vi. 15.

"Suffereth long" and "endured" are different translations of one Greek word that means "long-minded."

Charity "suffereth long, and is kind." What is the philosophy, or method of reasoning, whereby charity justifies itself in such continued kindness under provocation? The philosophy is, that long thought always shows a man the folly of unkindness. Hatred, malice, cruelty are short-minded. They are impetuous and hasty. The man who looks simply to the immediate present will yield to them. But the man who looks into the distance will see that hatred blinds his discrimination, warps his judgment, embitters his heart, and unsteadies his action. Hatred is therefore an unwise, unhappy, and unholy sentiment.

In galling hours it takes more than ordinary thought to continue to be kind. Only he who then thinks far is able to be forgiving, generous, magnanimous. Hatred helps neither the man on whom it is outpoured, nor

the man who outpours it; while love surely enriches the heart of the man who cherishes it and may bless the life of him who receives it. Love can afford to be kind, because it ponders results; the outcome will be good. Love, therefore, is wisdom; hatred is folly. It is always a short-sighted policy to be malicious. Homes where one hundred is counted before the angered person speaks are in the line of long-mindedness. The long mind is different from the long memory. The long memory may make the heart increasingly bitter. Nothing is so peace-destroying as the long memory of a grudge, the long nourishing of an insult. Long-mindedness is far-away anticipation; it is seeing matters as they will appear next season; it is considering how petty the feeling of hatred may seem years hence—or when the perplexity is past—or when the crisis is weathered.

Charity, then, is "long-minded." So, too, was Abraham when he "patiently endured." The word "endured" is the same "long-minded" again. Abraham took long views of life. He had a far-away look in his eyes. God made to him specific promises about being granted an enduring seed and about

the coming of the day of universal blessing. At the time of these promises every feature of his situation seemed unpropitious to their fulfillment. His life and his wife's life were in peril. He had no resources that indicated he would be the head of a nation that should bless the world. The danger of losing courage was great, especially when twenty-four years slowly elapsed before Isaac was born. But Abraham was long-minded. He looked at time as it appears to God; he saw that the five years, or even the ten years, that seem so much to us if our hopes are not fulfilled, are little to God. He let his mind run distantly ahead and he realized how much better it is to wait quietly on God than to disobey God; realized that no one can ultimately succeed who fails to fall in line with the Almighty and the Eternal One; and realized, too, that it would mean quietness and peace to his heart to abide trustfully in his lot and do his present work until God should bring changes. Because he was long-minded he endured.

There is a sense in which short views of life are wise. When Sydney Smith said, "Take short views, hope for the best, and trust in God," he gave good counsel. Pope

has put the same idea into his own expression: "It is best for us to be short-sighted in the different stages of life." These declarations apply to the duty of the present, and to the uncertainty of the future. Before present duty one is not to prolong thinking. Delay is danger; duty is to be done immediately, whatever the outcome of doing it. Parleying with the world, the flesh, or the devil, leads to hesitation and weakness. When Pilate knew that a faultless Man was before him, he dallied with duty to his ruin.

So, too, before the uncertainty of the future we are not to borrow trouble. We should eat the manna of to-day with joy and believe that when manna fails, God will have some other provision for our need. Our activity is never to be paralyzed by the anticipation of possible evils. We must use our talent (not hide it) and trust God.

But apart from present duty and future uncertainty our views of life are to be as long as life itself; yes, longer, even as long as the eternity of God. We are to think forward to the final outcome of that we propose to do, to consider where and how it will end, and what its last effect upon our character will be. We

need to know whether the trait we are nourishing within us is a kitten or a young tiger, whether the work we take to our firesides will prove to be a staff to warm us or a viper to sting us. We need to know still more than this. We should see matters in the light of eternity, where everything falls into its own place and is revealed in its proportion and relative worth; where the judgment of God Himself is the finally prevailing one, the court of last and determining resort.

Such long-mindedness reveals the outcome of the evil. It was because Cain did not think out the effect of jealousy that he, with blinded vision, reversed every true feature of brotherhood and became a social vagabond. Had Esau held his mind to the consideration of the future, he would never have allowed a momentary appetite to control him and to lead him to sacrifice a birthright for a pot of lentils. It was the mistake of Absalom that he did not think out the instability of a kingdom founded on fraud and impiety. Had Solomon considered that such a mind and heart as his could not possibly be satisfied with mere physical, material, and æsthetic gratification, he would not have experienced

such a dismal failure in the midst of so-called success.

Such long-mindedness also reveals the outcome of the good. It brings us face to face with its fruit. A man like Moses keeps his eye on the far-away, and the result is that his heart sweetens, his intellect broadens, his usefulness enlarges, and when he dies angels kiss his life away. Because Samuel was distant-visioned he took no bribes, did no injustice, and so when he came to old age, was a perfect example of public righteousness. Paul had in his mind the end of the voyage of life, and not wishing to be a cast-away, he kept the passions of his body under and entered the harbor self-controlled and successful. Any man who is on God's side may dare to be long-minded, for God's side is the side that finally overcomes, and emerging from all opposition, is recognized as the single regnant force of eternity. However far away that conclusion may seem, it is as sure as the being and the providence of God.

Wherever, then, there is strain and temptation, long-mindedness helps in right choices.

A boy leaves his home and ventures a thousand miles away to make his start in life.

He enters the city a stranger. He finds his boarding-house and obtains honest and honorable employment, honorable employment being as essential to his safety as honest employment. Now what? How is his future to be determined? Suppose that he is short-minded, so that he jumps at conclusions, so that he lets the first person that approaches him become his intimate associate, so that he does the first things in the way of pleasure that are presented to him, so that he spends his money in the first ways that appeal to him, so that he connects himself with the first social life that solicits him—what may we expect? Nothing but mishap and ruin. It is the sorrow of countless young men that they did not think ahead—far ahead. "Who is this man that attaches himself to me, what will be the ultimate effect of associating with him, what will he try to lead me into, can I influence him for good, or will he influence me for evil?" "And who is this bright one that talks so blithely and appears so susceptible to my presence, where will she at last bring my heart and my peace?" "And is this amusement a healthy one for me and for society, and is this purchase the wise one to

make when I think on to the end of the year?'' Long-mindedness meant much to Benjamin Franklin after his boyhood's experience. He saw a wooden whistle in the shop where toys were sold. He had no mind beyond the desire to own the whistle. He voluntarily offered all the coppers with which his friends had filled his pockets for the whistle and secured it. He blew his whistle all the morning. Then he found he had given for the toy four times as much as it was worth, and he began to think as the afternoon went on of other objects more satisfying and more lasting that the money could have secured him. From this experience of Franklin ''too much for the whistle'' has become a phrase full of meaning.

We constantly say to growing youth, ''You would not do these things if you thought!'' They do think. When the prodigal boy asked his father for the portion of goods that fell to him, he was thinking. Had we met him and charged him with thoughtlessness, he would have answered, ''I am not an idiot, I can think, and I do think, as well as you.'' Yes he did think, he thought of the pleasures the money of his father would

give him, of where he would go, what he would do, how he would dress, the music he would have, and the merry folk he would gather about him. He had a mind, but he did not have a long mind. He thought for to-day and to-morrow and next week—even for next year and two years after that, and for still another two years. And there he stopped! He did not think how expenditures with no corresponding income would at last leave him poor, how his style of life would unfit him in the hour of his need for any worthy occupation, how he would lose the respect of all true and noble men so that no one on whom he could depend would be ready to help him in his extremity, how the only thing that he could possibly do, as his last resort, would be to go to some stranger that did not know him and take up the very lowest work that a poor, friendless, incapable wanderer could do, and be a swine-herd! He had a mind, but it was a short mind, a very short mind.

In this respect many a youth is like him. The story runs that a young man once heard such singing as thrilled his whole being. He hunted up the singer. She was beautiful.

Hair and eyes and complexion were faultless. She was very graceful. Whenever she sang, the young man found his heart dancing with delight and admiration. Ah, he thought, if I could only have that woman as my wife, and that voice could always be in my home, how sweet life would be! He thought of the happy hours when he would listen to her sing, of the good times when friends would come into his home and hear her voice and envy him its possession. Surely it would be happiness to have that voice always his! So he married her, and she sang to him the first week, and the second week, and the third week, and then he began to feel the need of something more than singing, he wanted companionship in his anxieties, helpfulness in his duties, cheer of heart and inspiration and friendship and blessed trust. He sought them in her, but he sought in vain. She had a voice, a sweet voice. He had wooed and won and married a voice—and that was all!

In George Eliot's "Daniel Deronda," there is a young woman, Gwendolin, who desires to have life's pleasures. She is superbly made, and she could adorn any palace and could grace any festal board.

Visions of pearls and banquets and high social circles are in her mind. The man appears who can give her all these. He makes his proposal as a suitor. It was enough to arouse the ambition of almost any ambitious woman. He would give her whatever beautiful things she might wish! Then there crosses her path a shadow. He has an unmarried wife and he has fatherless children in a secret village, and that wife appears! Gwendolin thinks, yes indeed she thinks, she thinks of what it all means in itself and for the time. But she does not think it out to the end. She thinks of her own right to a husband's name as his lawfully married wife, she thinks of her place and power as queen of a great palace, she thinks of travel upon the continent, and freedom from all poverty and irksome duty—and she marries!

There are indeed pleasures awaiting her. She soon knows what it is to have compliments from persons who once would not have noticed her. Society seeks her now. She has all the money she can wish. But the end is not yet. The end simply is beginning to appear. How impossible for her to respect this man at her side! How cold her heart

grows—cold, and lonely, and bitter, and cruel. What a life of slavery hers is, dressed in richest garments and rooming in costliest hotels. How she loathes her husband. How she hates him. How when the boat in which they are alone veers suddenly and he is thrown overboard, and he rises from the waters, it is in her heart to let him drown! Too late she puts forth effort to save him.

Why will men and women make such fearful mistakes for their own happiness? It is not indeed given to any one to see far into the future of time. We cannot by our profoundest thinking tell what may occur to-morrow, the birth or the illness, the life or the death of ourselves, of others. But we can see somewhat into the future of character. We can see what will be on the morrow in moral conditions unless some change occurs that is of the very nature of a miracle. The prodigal boy is sure to end with a pitiable character. The man who marries a voice can think ahead and ask himself whether a voice will satisfy him as he sits opposite it at table twice a day for a lifetime. A woman can know whether her nobler soul will be happy in faithful union to a man whom she

cannot respect. Continued existence is uncertain. It is the fool who forgets that to-morrow he may die, and who does not take the uncertainty of existence into his reckoning. But that two and two will make four to-morrow is not uncertain, nor is it uncertain that folly ends in sorrow. Deception cannot remain undetected. Forgeries will come out, misuse of funds can work only harm. Do you remember how Daniel Webster described the effort made by Crowninshield and his friends to conceal the murderer of Joseph White? He shows him to us entering with noiseless foot his victim's house, moving the lock of the innocent sleeper's door by soft and continued pressure, until it turns on its hinges without sound, reaching the bedside and striking the fatal blow. It is accomplished. He retreats. He passes out as he came, and escapes. He has done the murder. No eye has seen him, no ear has heard him. The secret is his own. and it is safe!

And then come those fearful sentences of Webster: "Ah, gentlemen, that was a dreadful mistake. Such a secret can be safe nowhere. The whole creation of God has neither nook nor corner where the guilty can

bestow it, and say it is safe. Murder will out!" And he takes the clues, one by one, here a little and there a little, until he has bound them like a great chain about the murderer and his accomplices, and there they stand condemned! No, any man, whosoever he be, makes mistake if he is not long-minded enough to know that evil never pays. At the last he that sowed the wind reaps the whirlwind.

What a bearing all this has upon the wine-glass and the beer-cup in so many, many cases! What a bearing it has, too, on impurity, on gambling, and on deception. If even a virtue and that the virtue of love, sanctified love, needs to be long-minded, how much more do impurity, gambling, and deception need to be long-minded. The end of the profligate is fearful. He is often shoveled into his grave, a mass of corruption that no hand wishes to touch. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." By their fruits, their results, ye shall know them. We do know what things are by the way in which they end. A long-minded man will therefore fear to do evil. A long-minded man will fear

to do what tends toward evil. He will not make money that has blood upon it if he thinks ahead to the time when that blood will call down vengeance upon him or upon his home.

This is not all a matter of warning; it is a matter of inspiration also. It does pay to be Christlike, to make large sacrifices for Him, to start lines of thought and conduct that eventually end in blessedness. Long-minded Abrahams are the men who reach the goal and secure the prize. Long-minded love is the love that wins other hearts. Long-minded Christians never lose courage. Long-minded Gospel teachers never give up. Long-minded believers in God's work know that God's delays are never his denials, that a thousand years are to him as one day, that the hour is coming when every knee shall bow in Jesus Christ to God, and that the work done by God's fellow-laborers will accomplish a complete redemption.

Happy shall we all be if we are living for the things that are to abide! So much is to pass away—the fashion of this world and all those things that minister to its superficial and bodily gratification—yes, even the very

desires for such things shall pass away; men will not be and cannot be happy in them. We can afford to be patient, then, about what affects the transient part of our being, so many sorrows, so many joys, are almost evanescent—to-day here and to-morrow gone. "What do they all amount to?" we may say of many things, if we only think them out to the end.

But Christ lasts, and Christ's kingdom lasts, and Christ's blessed service lasts, and Christ's joys last, too. We can afford to love that kingdom and serve that Christ and seek His joys and make Him our indwelling life. We can afford to so live that when we come to die and enter Christ's presence we may look back and rejoice. Let us think out what is involved in to-day's life and to-morrow's ambitions, and let us be so long-minded that each and every thing we do shall end in blessings to ourselves and to Christ's dear world.

THE MASTER'S CHALLENGE

Let us go into Judea
again.

John, xi. 7.

THE MASTER'S CHALLENGE

Quiet as these words seem, they are a challenge by the great Master to Christian knighthood. They are not merely a request; they are a clear-ringing challenge to all that is strong and noble in men to accompany Him into the thick of human needs and share with Him His efforts for the world's help. They come from the most colossal figure of history, and it is as though some mighty Godfrey, springing into the center of battle cried, "Follow me, who dare!"

Christ is east of the Jordan. He is there because in Judea, having cured and befriended a blind man, His life had become imperiled. Knowing that unless some good could be accomplished by exposure He ought to protect His life, He left Judea. Word now reaches Him of the illness of Lazarus in the Judean home of Mary and Martha, a home where the household work is done by the family itself, but a home where the loves, the joys, and the sorrows of the family are the loves, the joys, and the sorrows of the entire human race.

This word of illness is to Him an appeal for help. The last time He was in Judea the people threatened to stone Him to death. His disciples remind Him of this fact, as though to dissuade Him from return. Far better than they He knows what will occur if returning He assists this case of sorrow. By the time He reaches Bethany Lazarus will have died. Standing by the grave of Lazarus, Christ will put forth the most startling claim ever uttered by Him. He will declare Himself, now and forever, the Resurrection and the Life, and then will perform His greatest miracle in raising Lazarus from the dead. His declaration and this deed will so irritate His enemies that they then and there deliberately will determine to put Him to death, and immediately will plan to carry out their determination.

Here He stands; on the one hand, a case of sorrow with its opportunity for testimony to immortality and for comfort to hearts, but with its inevitable peril to Himself and to His followers. On the other hand, His personal safety and peace, made the more appealing by the restraining voices of His disciples. He brushes those restraining voices aside as

though they were cobwebs, and in the very spirit in which Luther resolved that he would enter Worms to bear his testimony, though all the tiles on the roof-tops were devils threatening him with destruction, Christ says, "Let us go into Judea again!"

These words were said quietly, not boastingly, but said in fixed purpose; said by one not dressed in armor but in ordinary clothing. There was nothing spectacular in the scene. It was a little home to which he was going, and to the disciples the case of need that summoned their Master seemed very small. But all the more the Master was a hero when He faced this unpretentious occasion with a resolution demanding every element of His manhood. Doing a brave deed in little surroundings necessitates the largest type of soul and the strongest possession of courage.

The spirit of the Bible has always been a challenge to the heroic. When David, the weary leader of an army, longed for a drink out of the Bethlehem well, from which he had drunk in his youth, but which then was in the control of the enemy, three of his soldiers heard his longing, and at the peril of their lives, broke through the enemy and brought

the water to him. Their deed had been so hazardous, so nobly heroic, that David would not touch the water. That water was too sacred in its suggestion of bravery to be drank by ordinary lips. David therefore poured it on the ground as an oblation to chivalrous devotion.

So, too, did Jeremiah express the Bible's spirit of heroism when, forced by his unwavering testimony to truth to enter the miry pit, he prepared to meet a living death rather than sacrifice one iota of his manhood. Judas Maccabeus also breathed this spirit when Antiochus Epiphanes, the Syrian oppressor, invaded Jerusalem, penetrated the temple courts, and sprinkled swine's broth upon the altars. Then it was that Judas gathered to himself a handful of loyal hearts and with this mere handful, at peril of life, drove the invaders from the holy precincts. Such heroes are the representation and embodiment of the spirit of the Bible. That spirit unvaryingly has been a challenge to men to take hold and do their part with those who have dared and suffered and perhaps died for the good of the world.

Christ Himself, however, is the One who

specifically and outstandingly voices this challenge. So clear is this challenge by Christ that in the Middle Ages an organized body of men in recognition of it and in response to it created the Order of the Knights. The needs of their particular time were importunate; the poor were trampled upon, widows and orphans were abused, government was neglected, language was unchaste, Christ's name and Christ's cause were in disrepute. To meet these needs, brave, good men were demanded, men who reverencing their conscience as their king, should feel that they were called:

"To break the heathen and uphold the Christ;
To ride abroad redressing human wrongs;
To speak no slander, no, nor listen to it;
To lead sweet lives in purest chastity;
To love one maiden only, cleave to her."

And called also:

"Not only to keep down the base in man,
But teach high thoughts and amiable words,
And courtliness, and the desire of fame,
And love of truth, and all that makes a man."

To such purposes men vowed themselves in undying devotion. As "Knights" these men lived splendidly; their characters were noble, self-effacing, wise, even glorious.

Don Quixote and Sancho Panza are the burlesque of a beautiful fact. Even though in after days knighthood failed in many particulars, the ideal Christian character stated in knighthood was sublime. Tennyson had a theme worthy of his powers when he sung of Sir Galahad. Even to this day no higher compliment can be paid to a man than to say "all his life through he was an ideal Christian knight."

Four elements go to make up a Christian knight. One is a sympathetic heart. Sympathy does not imply littleness, but greatness. When Michael Angelo made his statue of Moses, in Saint John Lateran at Rome, he created a statue gigantic in height and in other proportions. The tradition runs that as Moses was tending sheep on the slopes of Horeb he saw a lamb caught in a thicket. He stopped from all his thought and care, went to the lamb, and carefully extricated it. Then God, who had been watching Moses for years to see whether Moses was fit to be the knight who should lead his people out of oppressive bondage, said, "Moses has sympathy. I will make him My deliverer."

Michael Angelo represents Moses as

mighty in form. Well he may. Only mighty hearts are reached by the cries of need. Paul's heart was large, not small, when pondering the sorrows of those who die without knowledge of the Christ, the man of Macedonia stood before him and the cry "Come over into Macedonia and help us" penetrated Paul's heart. Saint Patrick in Scotland was no weakling, but rather was a giant when, thinking of the heathen of Ireland, he dreamed that the people of that land appealed to him to teach them, and his sympathetic heart in face of danger replied, "I will."

We forget what a majestic figure our Christ was, the Christ that never saw a case of human need without wishing to relieve it, that looking on men who were in error of thought and deed, felt infinitely pitiful for them. He was the imposing Christ, before whom the rabble armed with swords and staves fell to the ground, so dignified was He as He issued from Gethsemane.

Sympathy implies largeness of perception and largeness of self-forgetfulness. The priest and the Levite on their way to Jericho who passed by the man fallen among thieves and robbers, were little men; the Samaritan

who stopped, pitied, and relieved him, was a large man. Cain disdainfully inquiring "Am I my brother's keeper?" lacks the very first element of chivalrous brotherhood. It is the heart that sighs over the wretchedness produced by greed, intemperance, deception, and lust, and sighing longs to fight these evils to the finish, that has force and beauty. When Clarkson heard the prayer of the slave, when Judson felt the sorrows of heathenism, when Florence Nightingale suffered in the sufferings of neglected soldiers, their sympathy indicated their largeness. We, too, whoever we are, enter into the first experiences of Christian knighthood when our hearts become so large that there is place within them for the woes and needs of our fellows.

The second element of Christian knighthood is a pure life.

> "My good blade carves the casques of men;
> My tough lance thrusteth sure;
> My strength is as the strength of ten,
> Because my heart is pure."

The purer a life the more capable it is of feeling the world's needs. It is not the lowest villain but the highest saint that best realizes the lack in others and sympathizes with

that lack. Purity of life is an essential either to the understanding of God or of man. Only the pure in heart can see God, and only the pure in heart can see men. The nearer a man is to God, the nearer he is to his fellows. Purity of life is, too, an essential to power, in helping need. Goodness is an atmosphere; if men have it, its presence is felt as a blessing; if men do not have it, its absence is like a chilliness that freezes hearts and closes doors. The good word of a good man is as a sunbeam; to it men open. The good word of a bad man is as an icicle; to it, even in its beauty and brilliancy, men shut their souls.

So it was that Christ Himself, before venturing forth to His helpful mission, went first, under the Spirit's guidance, to the mountain, and there was tried by temptation and found to be pure. So found He was ready to go among mankind and carry with Him the flavor of goodness that made men listen to His words and believe in Him. Virtue could go out of Him because virtue was in Him. Thus it was that in mediæval times the knight never started out to do the work of a knight unless first he had entered the chapel of

Christ. There before the high altar, in the very light of the face of Christ, he spent hours in searching his life. Whatever sin he found in his life he confessed and renounced. It was with a cleansed life, cleansed in motive and in purpose, that he rose from his knees. Only then was he ready for investiture with the insignia of service. For then, as always, it was true that strength to do good in God's world springs from being good. He who would heal the evils of earth must be free from them. "Physician, heal thyself," they said to Christ. It was because He was healed that He could heal. All hypocrisy, insincerity, and baseness must be put away if we are to redeem the lives of our comrades.

The third element of Christian knighthood is a brave spirit.

"The chivalry that dares the right and disregards alike
The yea and nay o' the world."

It never has been easy and never will be easy to right the wrongs of human life. When Lincoln was twenty-one years of age he wrote in his journal, "If at any time my soul expands until I feel that I am the son of God, it is in the hour when I imagine myself

standing up alone in the face of all the people who try to drag me down. It is for others to say, 'We are the last to desert our country.' I will say, 'I never deserted her.' " And he never did desert her, even though devotion to her interests entailed enormous responsibilities and overwhelming care, for in his quiet spirit there was a bravery that was indomitable. He found, as all men find, that every evil that threatens human good is entrenched and can be driven from its stronghold only by earnest fighting. "I came not to send peace, but the sword," said the Master of all Christian knights. The sword suggests difficulty and battle. The hurtful influences of the world never disappear before anything less than a sword. Wrong ideals hold their ground until they are destroyed, evil customs prevail until they are forced to capitulate, false standards lose their powers only when they are overwhelmed. There never has been a single victory of righteousness won apart from hard fighting and sustained bravery.

Every true life sooner or later has its opportunity for this heroic bravery. Commonplace duties cannot be discharged continuously

without its help. Revealed heroes are not created in a moment. The hour does not make the man; it simply shows him. Courage, strength in purpose, power for endurance, are a growth, a slow growth through years. The man himself must be a hero long before his deed declares him such.

To be true to a parent's wishes and the ideals of a lofty home may require as much bravery as to face lions or dare Waterloos. When J. M. Barrie left his mother in her little Scottish village, went off to the great city, met its brightness, allurements, and temptations, but always kept in mind that mother, and when he wrote, wrote so that she would be pleased, and when he did his daily deeds did them so that they commended themselves to her judgment, great bravery characterized him. In that bravery, standing firm against all selfishness and meanness, and holding himself loyal to his own best convictions and his mother's highest wishes, he manifested the true spirit of a Christian knight as much as when David faced Goliath or Savonarola faced the enraged Florentines. The battle with the evils of a man's own heart is no easy battle. Even harder is the battle

with the injustices of society and the woes of a sin-loving world.

The fourth element of Christian knighthood is a magnanimous soul. It is from unselfish devotion to others that the manifestation of knighthood springs. The value of life is in its power to transmit blessings to others. The worth of wealth, whether that wealth be money, learning, or power, lies, not in its possession, but in its helpfulness. The beauty of a light is in its shining for others. Great Heart, in Bunyan's story of Christiana and her children, was Great Heart because he magnanimously devoted his time, strength, and life to those on the way to the Celestial City who needed protection. He comforted them when sorrowful, cheered them when discouraged, and defended them when endangered. Great Heart was the pattern of courtesy because he was the soul of self-forgetfulness. His manners were the manners of a gentleman because his purposes were the purposes of a defender. Like any knight he scorned the thought of deceiving the too trustful or letting soil come to the pure heart. To bless not injure was the dominating principle of all his behavior, what-

ever peril adherence to that principle might cost him.

There are men to whom self is everything. They live "in a room lined with looking-glasses, presenting to them in all directions and at every glance innumerable reflections and multiplications of their own selves." It is as though the world were made for them and every eye were on them. It was not so with Howard, who gave both his wealth and his life for the bettering of unfortunate prisoners, and named his deed a privilege rather than a sacrifice. Here is the consummation of Christian knighthood; when a brave man gladly calls it "a privilege" to suffer in defense of others, when the soul is so grand that it does not hesitate to face trials, counting them as the small dust of the balance, if thereby the right may be advanced. "He saved others, himself He cannot save," was said of Christ in the sublimest hour of His mission. When self-effacement in behalf of the good of others characterizes a follower of Christ, that follower has attained to the full glory of Christian knighthood. The true picture of Christ is not one in which light rests on Him, but one in which light radiates from

Him. The true picture of a Christian knight is not self-centered goodness, but goodness that goes forth to others.

It is to such Christian knighthood that Christ sounds out His challenge. The challenge rings forth to us all. But notice that it is "Let *us* go." No man is asked to enter the conflict at his own charges or unaccompanied by Christ's presence and help. Christ never bids us advance where He is not with us. Every difficulty that we meet, every problem that we ponder, will find Him at our side. His fellowship, His counsel, His strength, are pledged us for all our undertakings. The Christian knight is never alone; the kindest, tenderest, mightiest Companion is by him every minute. When Robert Morrison went out to China, a New York merchant, skeptical as to Morrison's power to do good, said, "So you expect that you will make an impression upon the idolatry of the great Chinese empire!" "No, sir," Morrison replied, "but I expect God will." The Christian knight's hope of success is in Him who accompanies him.

The men who first responded to this chal-

lenge became transfigured men. They went with Christ. How poor and weak they were at first! When the hour of the betrayal came, what a pitiable knight Peter was as he drew his sword, and then ran away! What pitiable knights they all were, as in the time of need they forsook Him, one and all, and fled! But wait! Christ bears with them and teaches them and helps them. Then see what occurs. These men catch the spirit of the challenge, and now it is Pentecost, and Peter stands before the multitude, absolutely undaunted, as he pleads in the name of His Master for their welfare. Wait a little longer, and then see James and John risking life for Christ and dying in devotion to others. "The glorious company of the Apostles!" Yes, a glorious company indeed.

The challenge that the apostles answered to, has been answered to by a great host of men in every Christian century, men like General Gordon, Joseph Neesima, Stonewall Jackson, and George Peabody. Thousands upon thousands of lives have been inspired and ennobled and sanctified in their knightly service for the world's good.

We, to-day, are in direct succession from

these noble characters. "We are children of the Round Table Knights, of Alfred and Ethelred, of the Spanish Cid, of Huguenot and Puritan." We must not let the eagles hatch out chickens. We, too, must be eagles. The elements of our characters must be royal. Our sympathy must be wide as humanity, our purity white as snow, our bravery absolutely fearless, and our magnanimity like unto Christ's. He and He alone must be our Head. Where He goes we must go, where He calls we must follow, where He suffers we must suffer, and where His heart bleeds our hearts must bleed.

Paley threw away the first two years of his college course in carelessness, noise, and extravagance. One morning one of his own idle set came into his room before he was up, and said, "Paley, you are a fool. You are wasting your time and your chances. Your way of going on is silly and senseless. Why not rouse yourself and do something worthy?" Before he left his bed he had determined that he would redeem his life from indifference and folly. Thus began that career of development and usefulness which is one of the glories of England and of the Church of

Christ. Paley made his name stand for the welfare of the world.

"And as they journeyed, the old man and the boy, they came to a great stone, and upon it was written:

'Here lieth Sir James the True Knight.'

And below it:

'And here lieth also Elizabeth, his wife, and she, too, was a White Soul.'

"And the boy wondered, and said, 'Sire, thou art a knight, but what is it to be a True Knight, and, too, a White Soul?' And the old man made answer, 'Son, to be a knight is well; to be a knight is to love thy God and Him alone to worship and serve, to love thy Lady and ever to keep her in thy heart of hearts, to love thy country and to give thy body and blood at its call; this is to be a knight. But to be a True Knight is to remember the miserable, the tempted, and the poor, to consider the comfort of dependents, and the overlooked ones in life's road, to strive to ease the unhappy and the sick, to shelter the houseless, to teach the ignorant, to raise up those who have wandered and got

trodden under foot, always to give thy hand and thy word of cheer, even though thine heart be sore. Above all, my son, to make thyself least of all. Wouldst thou have a great stone? Do this. Then shall it be written, 'Here lieth the True Knight,' and, too, 'a White Soul.' ''

THE LAW OF PROPORTION

Seek ye first the
kingdom of God and
His righteousness.
Matthew, vi. 33.

THE LAW OF PROPORTION

Every man is by nature a religious being. Christianity takes that fact for granted. Whenever, therefore, it appeals to us, it appeals directly to our nature.

In every human being there are what we call appetites. They are the instincts within us that seek some special object of gratification. Hunger for food is such an appetite. So is thirst for knowledge. Sympathy with suffering is another such appetite, for sympathy is the outgoing of desire to relieve. All that part of our life that we call ambition is another such appetite, an appetite that causes us to seek wealth or power or place. Then there is that additional appetite which is indicated by the word aspiration, the appetite that craves to attain ideals of character and usefulness. We are made up of a bunch of desires that may be rightly designated as appetites because every one of them is a seeking, searching element that reaches out toward the object of its wish.

When, then, the Gospel bids man do any

kind of seeking, there is a natural instinct within him to which the appeal is applicable. Every man knows what seeking is, and knows, too, that his life constantly expresses itself in such seeking. "I am seeking something every hour," he may truthfully say, "and there is no part of my being so unceasingly employed as this instinct to seek."

Because of this familiarity of our nature with the idea of seeking, the idea figures prominently throughout all Scripture. We are told of the men who seek for strong drink, of the women who seek for costly ornaments, of the young men who seek for hurtful pleasures. Every reader of the book of Ecclesiastes can understand its main idea, because the experience therein detailed is that of one who is a seeker, a seeker of happiness.

The Scripture avails itself of our familiarity with the idea of seeking to use that idea to its own ends. It bids us seek wisdom, seek peace, even seek God Himself. It tells us that just as the merchantman seeks to possess himself of valuable pearls, we are to seek for a true life. It tells us also that as the woman seeks for the lost piece of silver in her house and the shepherd seeks for the

lost sheep in the wilds, so, wonder of wonders, the all holy God seeks for the lost sinner.

Every such use of seeking suggests effort, earnest and persistent effort. The Scripture sometimes pictures to us the devotion and toil which a man seeking gold will expend as he prosecutes his search; he will leave home, and toil desperately, in his eagerness to secure the coveted treasure. Then, again, it pictures the enemies of Christ, in the hour of His final trial, eagerly, unsparingly searching anywhere and everywhere to procure witnesses through whom they might condemn Him. And when it would put us on our guard against spiritual danger, it pictures Satan as a spirit who never ceases going about to find the weak places in our souls.

The whole history of humanity proves that progress has always come through the use of this power of seeking. There never has been any advance unless when appetites of some good kind were at the fore. Just as a child must die if he does not seek food, so the human race as a whole, and so every individual in it, perish unless they answer to the seeking instinct within them. In business, commercial or professional, a man succeeds only when

he bends every element of his being to the search for business skill, business integrity, and business reputation. In government every advance has been through a struggle to attain some new right or obtain some new powers; the barons received the Magna Charta only because they sought it with a fixedness of purpose that could not be denied, and the American colonies carried their Revolution through in safety only because their hearts were fired with the determination that persisted till victory was won. In science the discoveries that have given us the practical use of steam and electricity, and have made possible our suspension bridges and subways, have all been the outworking of brains that tirelessly followed lines of speculative thought until at last desired ends were reached. In philanthropy it never is, and never will be, the quick expenditure of money or of counsel that really profits society, and removes distress, but it is the long-continued effort that, seeking causes of distress, studying methods of relief, and braving discouraging results, finally accomplishes actual benefit.

God has written the necessity of search for the good on every part of His animate

creation. The fishes of the sea and the beasts of the wood must seek food, or starve. The lilies of the field need not worry, but if they are to be clothed in a beauty superior to any garment of Solomon's, they must send out their rootlets into the earth and throw out their leaves into the atmosphere and thus seek vigorously for life. The birds of the air may well believe that not one of them lights on the ground without a great God's care, and still they must flit hither and thither, now on the wing, now on the ground, now on the tree, in a ceaseless seeking for food.

It is then to a natural element of our being, an element the power and necessity of which are accentuated both by history and physical science, that appeal is made when we are told to seek first the kingdom of God and His righteousness. Seekers we are, seekers we must be, but amid the many, many things to be sought by us there is danger of possible mistake as to which shall have more and which shall have less prominence. It is to help us in the adjustment of our appetites to one another and to secure to us worthy proportion in the expenditure of our energy that Christ counseled us to seek first the first things and

give to matters that are of second, and third, and fourth, and perhaps tenth, importance their proper consideration.

And here let it be noted that Christ never laid ban on any appetite that had for its gratification a worthy object. Did He not Himself give bread to the appetite for food, and give instruction to the appetite for knowledge? Did He not applaud the man who sought to have his five talents become five talents more, and did He not go where wedding guests were seeking pleasurable recreation? There was not a clean industry, a healthy joy, a wise ambition, that He did not encourage. He always treated people as though their feet were on the earth, not in heaven, as though they were men, not angels, and as such were characterized by all the needs of flesh and blood. He meant His precepts and His promises to apply to them in their physical and material conditions. His words were filled with references to the farmer's plow, the housekeeper's cares, the merchant's labors, to games and enjoyments and comforts. He made life intensely practical. Necessary things were to be sought; not merely chanced upon, but to be sought.

Bread and clothes and power and learning and pleasure were right, and He would that every one should think about them, and desire them, and seek them.

But what He did call for was discrimination as to values. Some objects in life he believed to be more valuable than others. He wished others to believe so, too. He felt that as soon as He stated some of these objects, any and every sensible man would see their superior, even their supreme, value. Such objects were those He combined under the phrase, "the Kingdom of God and His righteousness." He used this phrase a goodly way along in that "Sermon on the Mount," in which he had set forth God's ideals of human blessedness. Those ideals were for man's body, that it should be clean, a temple of purity; for man's mind, that it should be strong, thinking the very thoughts of God; and for man's spirit, that it should be holy, having noble purposes, true fellowships, and high hopes. Those ideals went beyond the man himself to the man's neighbor, and even to his God; they asked man to be kind, helpful, and loving toward his neighbor, and to accept God's character

as the standard for his life, and to accept God's love as the inspiration for his heart. All this was "the Kingdom of God and His righteousness"; it was, in a word, man's right relation to himself, his body, mind, and spirit, and his right relation to his neighbor, and his right relation to God.

These are the infinitely blessed ideals of existence. They are the things that give lasting inspiration and satisfying joy. By them and by them alone are we made noble men and enabled to do a permanently good part in the world. They are higher and worthier than all the money that could be heaped in our doorways; they mean more to us and more through us to others. They are better, far better, than all the clothes we can wear or stow away in closets, better than all the applause that can fill our ears to-day and die out of our ears when to-morrow flesh and heart fail as we go the way of the grave. There is nothing, absolutely nothing, comparable in beauty, sweetness, peace, to the beatitudes reproduced in our souls and nourished there. That which makes the spirit, the intelligent, conscientious, thoughtful spirit of a man a joy to itself, a joy to the world,

and a joy to God is indeed the greatest thing that we can ever aspire to or attain. Here is something that thieves and moths cannot touch; here is something that is worth while both in time and in eternity.

It is such things that Christ asks us to seek first, not with the idea of minimizing other things, but of giving all things their relative place and consideration. Lately there has been coming into use the expression, "The good is the enemy of the best." It is a most suggestive and enlightening sentence. It not only tells us that among good things some are better than others and some are best of all, but it also tells us that even good things may be the "enemy," the hurtful, destructive foe of the best things. If we have five garments, each of which is good, we easily recognize that one is our best garment. If we have twenty books on a study each of which is good, we say of one particular one "that is the best." All this is clear. So we can believe that money may be good, fun may be good, applause may be good, luxuries may be good, and still we can believe that character and satisfaction and divine approval and self-denying heroism are better.

Who is there that does not believe a John Huss is better than a sybarite, that a William Penn suffering at London is better than a William Penn luxuriating at the court of Louis XIV.!

It is not so easy to believe that good things may be antagonistic to the best things, that good things may even tend to weaken and perhaps completely ruin the best things. And still this is just what they have done all along the ages; money, power, pleasure, amusement, clothes, honors have usurped the field of the heart, and left small place or no place for spiritual fervor and power. General Armstrong once said to a friend, "When you see me getting rich, pray for my soul." This was not because General Armstrong did not value riches, for he did value them; he needed them for himself, his home, and his Hampton Institute. But it was because he knew that the good allowed to take precedence over the best would hurt his spiritual earnestness. With this understanding of his request we immediately appreciate the note found by a minister upon his pulpit one morning which read, "The prayers of this congregation are requested for a man who is growing rich." The prayers of congregations are always

needed for those who are growing into leisure, or into culture, or into opportunity for travel, or into intellectual brilliancy. It is the story of Solomon over again, desirable, and even blessed, things wrecking best things.

Every age has a message especially adapted for it. In the age of Persecution men needed to be comforted with assurances of God's loving presence with His people and His church. In the age of the Reformation the great message demanded by the times was of the freedom of the individual soul before God. When at the time of the American Revolution French infidelity was abroad in our land, the man who spoke to the situation, proclaimed the being of God. To-day, when scholarly ambition, strife for pleasure, and the seeking for money are everywhere—in the air of schools, of homes, and even of the church, the message that should so ring out as to arouse the thoughtless and check the imperiled is the folly of letting the good destroy the best. That is a profound maxim of Horace Walpole, "When a great empire is in its decline, one symptom is that there is more eagerness upon trifles than upon essential objects."

As every age has need of its own message, so does every condition of humanity have need of a special charge. If a word is to be spoken appropriate to those confined in jails, that word should bid the inmates believe in God's help and reassert their manhood. Were it a word to those lying upon beds of illness in hospitals, that word should bring them soothing and cheer. But if a word is to come to those who are surrounded by material comforts and who are in danger of estimating life by the false standards of so much money and so much pleasure, then this is the word to be spoken, that when comforts, money, and pleasure are masters, they are a curse; that their place is under, not on top; that unless they subserve spirituality and beneficent manhood, unless they are servants, and servants only, and menial servants at that, life were better without them, in parent and in child alike.

A caricature is produced if while the general likeness of a face is preserved some one feature is unduly exaggerated. We see things out of their proportion and life becomes an unconscious caricature to our vision as soon as we let any good thing be unduly

magnified. When life is thus seen caricatured, out of proportion, we become incapable of wise judgment upon the affairs of time and eternity.

"To dine, to dance, to call, to break
No canon of the social code,
The little laws that lackeys make
The futile decalogue of mode,
How many a soul for these things lives
With pious passion, grave intent,
While God in gracious bounty gives
The things that are more excellent."

But all this need not be. We may rise above the coils of material getting, social ambition, and superficial pleasure, and make noble and beautiful and free our best life. We should resolve that, God helping us, high thoughts and spiritual power shall not perish from the earth. If we insist with ourselves that first things shall be first in our appreciation, and if, then, we put the same search into first things that we put into secondary things, all will be well. The secret of the highest living is contained chiefly in the skill of keeping the best things most prominently before the eye and heart. Michael Angelo was wonderful in many directions, sculptor, painter, engineer, poet. He laid hold as few

men can, on many of the choicest expressions of genius, and he secured as only a handful of men have, the honors and the delights of human life. But he kept Christ and Christ's cross at the front of his soul. They were his treasure, his comfort, his stay, his only and his final joy. By them, as tests and standards, he made everything else fall into place, and he lived and died as a well-balanced Christian man should.

The character of Christ is as noticeable for its symmetry as its fullness. That symmetry is essential to its glory. It is proportion that many still need to seek. If true proportion is carried into business and into pleasure, men will be strong and they will be beautiful. It is possible to lose balance and be one-sided. It is likewise possible to keep balance and be proportionate. When balance is preserved, and the world sees that first things are first with us, they feel the power of godliness. They never feel it otherwise. Had Christ been other than He was, in making everything else subservient to His spiritual fellowship with the Father and to His helpful work for mankind, He would have failed to draw men to Him. As with intense eagerness we seek

first things we attain them; they are not attained other than through intense search. The best is worthy of the best search, and to have and to hold the best we must make our best search for the best.

The most difficult problem that confronts many lives is, not the problem of resisting known vice, but the problem of knowing when a secondary good is occupying an excessive part in our hearts and conduct. Excess in any secondary good may destroy the whole worthiness of character and may be most detrimental to Christian usefulness. If we are in this world to attain a character worthy of eternal development, and to do all that we can to save mankind from inferior ideals, we are wise only as we seek first things with all our heart and all our soul. It is no mistake for a person so to live that he gives more and better thought to conformity with God's will than to conformity with any of the passing fashions of man.

When first things are first in desire and search, then we are the noblest and freest; then we are most to ourselves, to the world, and to God.

THE QUEST FOR POWER

Endued with power
from on high.
Luke, xxiv. 49.

THE QUEST FOR POWER

The desire of the human heart for power is perfectly legitimate. The man who has such a desire is a normal man; the man who does not have it, is an abnormal man. Any person, like a tramp or a mere dawdler, who is willing simply to toss with the tide, backward and forward, whithersoever it may drift, lacks an element essential to true mankind; he is not a full man.

This desire for power is never wrong in itself; it is a God-given instinct, the origin of which God is ready to acknowledge and the force of which he is glad to develop. It is only when in any special instance the motive of this desire for power is selfish or the sphere in which power is exercised is hurtful that God rebukes the power-loving heart.

Innumerable examples of the selfish and hurtful use of power appear in history. The Alexanders, the Cæsars, and the Napoleons are such. There may be the Alexander of knowledge as well as of territory, the Cæsar of trade as well as of government, the Napo-

leon of finance as well as of war. Men anywhere who aspire to be leaders simply to subserve some purely personal advantage destroy their own nobility. They measure life according to the benefits it will bring to themselves. Other people are to them mere stepping-stones on which to ascend. Compassion and kindliness are displaced from their hearts by the lust for power. Controlled by that lust they press forward toward the coveted goal with ears closed to the sighs and with eyes blinded to the sorrows of their fellows. Heartlessness never comes to a more complete development than in the person who, in politics, trade, or society, has coldly resolved to secure domination through power.

Nevertheless, in the very face of this mistaken and injurious use of power, the whole tenor of Christianity is in favor of the desire for power. The boy who hopes to have such power that he can override obstacles and accomplish good is the right kind of boy. The man who longs for such ability as will enable him to think, write, or act in some perfectly beneficent way is the man the world needs and on whom God counts. If a youth like Lincoln sees the evils of the slave trade,

and says "If I ever have the power, I will hit this thing hard," he says that which God approves.

There could not be any sorrier condition for human lives than to be without right desire for power. Otherwise men would be weaklings, in body, mind, and purpose. The child would not struggle toward physical growth. The intellect would remain forever dull. The will would be at the mercy of every assailant. Therefore it is that the cry rings out through all the centuries, "Be strong. Fight. Conquer." This earth is no place for weaklings; they go to the wall. Every man must conquer himself, must conquer his work, must conquer his environment, or he is like thistle down before the tempest. Nor can he overthrow the evils of the world and advance truth and righteousness to victory save as he has in him the elements of strength. He who would most bless himself and most bless others must aspire for power.

It was because Christ knew and valued the worth of power that He desired it for His followers. He wished them to have repentance of sin; the forsaking of sin is the first essential of manhood. Later He wished them

to have His joy in them; and still later He wished them to have His own abiding peace. But His crowning wish for them was the wish that they should have power; such power as would enable them to attempt, to struggle, to endure. He knew that it would not be an easy matter to stand in their lots and fight the evils of the age; to carry health where there was illness, light where there was darkness, earnestness where there was carelessness. If ever a task seemed impossible of accomplishment, it was the task of causing goodness and wisdom to be universally predominant. And so Christ, as though the only hope of accomplishing this task lay in the possession of power, again and again charged His first followers to seek such power.

The men thus charged fully responded to Christ's wish; they did have power. As they went out into the world to teach their views, they exerted such an influence that to-day the name of every one of them is accepted as standing for power. The details of the history of each individual, as St. Bartholomew, do not arise in memory when his name is mentioned, but we know that all over the earth

companies of men are so convinced of his beneficent power that in his name they form associations for the world's redemption. So with St. Andrew, and St. Thomas, and St. James; so with St. Peter and St. John. There are churches, schools, asylums, hospitals, knighthoods—every sort of organization for every sort of helpfulness—that under these names try to overcome the evils of human life; and they believe that as they reproduce the power suggested by these names they will surely succeed. The original eleven had power for endeavor, power for bravery, power for godliness. They did not all accomplish great works, so far as we are aware; we know very little about the activities of most of them. But whether in obscurity or publicity, whether through their spirit or through their deeds, they somehow made a high mark for themselves as human benefactors. They were a force that mankind had to reckon with, they could not be overlooked nor disregarded; they actually did start influences and bring about changes that are amongst the greatest evidences of power the world has ever seen.

What they were and did, every noble-spirited person ought to wish that he might

be and do. Nothing is more pitiful than a life powerless for good. It is not that we are to seek notoriety. It is not that we are after acclaim, nor that we measure life's successes by the acknowledgment of our merits. No, we are not moved by the desire to be classed among the so-called great ones of our day and place. We put all such thoughts aside as inappropriate and misleading. But what we do wish is that even if no one ever mentions our power, there shall still be such an influence going out from our spirit, our conversation, and our conduct as shall elevate the world—such an influence as shall cause all touched by it to feel deeper the beauty of purity and the grandeur of unselfishness.

The word power really means dynamic force. A rock has stability, but not dynamic force; it can resist, but it cannot put forth effort; it can remain unshaken before the wave, but it cannot throw a life-line to a foundering ship. There is dynamic force in the sap that runs up a tree and causes it to bud and leaf, dynamic force in the purpose that causes Peter to heal the blind man, dynamic force in the patience of the sufferer that makes onlookers marvel at the

power of Christian faith. It was dynamic force that Christ exerted when He went everywhere doing good, and dynamic force He exerted when His very presence imparted courage and confidence to men. Many a silent force is a dynamic force—light, gravitation, leaven. Indeed, silent forces are the greatest dynamics. Many a quiet life is a Christian dynamic—a power for good. No, it is not noise nor notoriety that we are to seek, but it is power—the power to illumine darkness, the power to attract Godward, the power to permeate society with righteousness. Others have possessed this power, and possessing it have been the world's benefactors. We, too, must have it. We must accomplish something for the world's welfare, yes, we must accomplish much for its welfare.

If now we study the lives of the original eleven who carried such a transforming spirit into the world that they actually remade it, and so studying find the sources of their power, then we can learn for ourselves how we also may hope in our place and time to accomplish similar results.

The first source of their power was in their sense of separation from the rest of mankind.

Men do not attempt to lift the world when they are on its level; and if they should make such attempt they would fail, because they have no vantage-ground for their foothold. They had something within them that others did not have. It was perhaps a matter of sentiment, of ideal, purpose, satisfaction. But mere matter of sentiment as it was, it made them one class and all other people another class. They wore no distinctive garb like Quakers, they had no peculiar method of addressing others, there was no particular quarter of the city where they dwelt. They did not even affect special ostentations nor seek seclusion from the common walks of life. But they never thought of mankind nor mingled with mankind without feeling that they possessed a treasure which made them rich, while others who lacked it were pitiably poor. What was this treasure? It was the indwelling of Christ within them. Christ was the great force of their hearts. They had received a new explanation of God's character and of the meaning of life through Him. They had been shown by Him how they should live and might live; He had told them of His dependence on them for His king-

dom's welfare, and He had imparted Himself to them as their daily Helper, Joy, and Peace. And so in heart blessedness they were different from others.

It is inner conception, inner ideal, inner vigor, that most separate people from one another. One man has the artistic taste; he sees beauties in painting and sculpture unseen by others. One man has the musical taste; he derives pleasure from concerts that give weariness to others. If such artistic or musical tastes master a man, they set him apart, almost as it were by an ordination, for his special aptitudes. So these followers of Christ knew that they were the salt of the earth, and though it was their mission to put themselves into closest contact with the earth, they felt that they must preserve the qualities that distinguished them as salt, else they would become of less value than even common earth. If they could not engage in an occupation or attend an amusement without accomplishing the work of salt, they would not have part in the occupation or amusement. They were not here simply to remain unchanged in hurtful surroundings; they were here to take the hurt out of those surround-

ings. They were the light of the world, who should guide into the right way those who were going astray. As a light their value lay in continuing to shine, yes to shine. So they would not conceal their lights under the cover of the world's customs. It was to them actual disloyalty to Christ and actual faithlessness to their fellow-men to be like their fellows; to act in a way that caused others to feel themselves as well off as the Christians.

Conformity to the world never elevates the world. There is no greater mistake than to suppose that Christians can impress the world by agreeing with it. A Christian man is different from others. He finds his inspiration in a different source; he finds his satisfaction in a different joy; he finds the tests of success in a different standard; he finds the sweetness of companionship in a different association. We cannot be true to ourselves and go through life with a smile for every occasion. Whatever the world's ways, be they ever so honest, if by our method of mingling in them we cause the world to feel that there is no radical difference between it and us, then our influence is a terrible fail-

ure. This separation may involve matters beyond the mere essentials of Christianity, for the very terms of decent society often necessitate that all alike be free from impurity, theft, and disorder. It may involve even non-essentials; the ordinary pleasures and businesses of life must not be used in such a way that non-Christian people think we and they are dominated by the same purposes.

Here is where so many lives fail. They wish to avoid undue singularity and to avoid any appearance of pharisaism, to avoid any coolness between themselves and their comrades. In one sense their wish is wise; singularity never in itself blessed any one. Singularity may be absurdity; it may be a great hindrance to the good. We therefore should desire not to make ourselves personally obnoxious to others, but the rather to have them respect and love us. And still, through this desire to be companionable, we may so minimize the distinction between ourselves and others that it is lost to sight. In such case we defeat the very ends we have in view. To us it is a most sorrowful fact if any friend of ours has never learned the joy of God's presence in his heart; to us there are pleas-

ures and satisfactions in living near God that no travel, amusement, and wealth can begin to give; to us the chief things of life are not material prosperity, social recognition, fame, and place, but they are our deep religious convictions, our usefulness for man's highest good, and the spiritual welfare of our friends. If in any wise we cover up or fail to make felt these inner convictions of ours, then we lose our religious power.

The second source of power with the original eleven was their sense of stewardship. They looked on everything they possessed, whether it was an inner experience or an outer holding, as intrusted to them by their Master for the Master's uses. Nothing was their own. They were administrators of an estate. The heirs were the whole human race, and they were charged to see that every accessible individual of that race received his share of the estate. The man far away was to have their consideration, and the man at hand was to have their contact. It was this thought that kept them from pride in the knowledge of their possessions; they held what they held, not for themselves, but for others. They were separate to serve;

the salt was to help, the light to guide. The very fact that they had what others had not, put them under obligations to minister to others. So no man was elated by his goodness, his knowledge, his wealth, or his reputation; rather he was humbled by them. The more he had, the more he was under obligation to serve. To serve he must bend down to the level of the lowliest.

And these thoughts gave impelling power to their lives. They would be false to duty were their mouths closed, their hands idle, or their feet motionless. Accordingly they spoke, worked, and went. They never could have accomplished what they did unless they had been animated by the conviction that they must give the other man what they had, or they would be recreants.

This sense of stewardship is a great awakener of power. There was no power in Moses while he thought of his slow and stuttering tongue and forgot the intrusted message. But when he thought of the intrusted message and put his tongue, such as it was, at God's disposition, and tried to deliver the message of Israel's release, Moses emerged from weakness into power, and became a

force that Pharaoh and the world could not push aside. Paul Revere, feeling that he was charged by General Warren with a truth that must be told for the welfare of others, made his midnight ride and warned Concord and Lexington of the approach of the enemy, the sense of stewardship putting bravery and energy into the rider. All life takes on a new significance as soon as we realize that whatever we have is ours as a trust. Our temperament is then the special one that God designs should be used for a blessing to others. Our place is the place we are to administer for the welfare of others. Our social recognition is given us to be a means of blessing lives. Even our poverty is particularly assigned us to be a field of Christian beneficence.

So thought Dwight L. Moody, and because he so thought, the poor, uneducated, farmer boy put such abilities as he had to their fullest use, with the result that it is said he touched with his gracious zeal and uplifting enthusiasm one hundred millions of people!

A third source of power in the original eleven was their perfect trust in their Leader. They kept Him at the head of all their

thoughts and ideals. He seemed to be burnt upon their vision; to be engraved upon their heart. To talk of truth was to talk of Christ; to talk of conduct was to talk of Christ; to talk of the future was to talk of Christ's glorious and complete victory. In their inmost being they believed that His cause would conquer. They likewise believed that He would always help His workers, would advance His hosts, would ride triumphantly thro' difficulties, and would receive His followers to His own rest.

The effect of this trust on them was to give them heartiness in their work and make them unceasingly persistent in their efforts. They expected difficulty, and they purposed to force their way through it. They looked on disappointment as only a temporary delay and as an incitement to new methods and new efforts. They accepted suffering as part of so worthy a struggle as the one they were engaged in. And so they were content; they were even glad. They never let one syllable of discouragement pass their lips, nor did they let one ripple of murmuring run through their souls. They could not be cast down; they looked for victory always and everywhere,

and if it did not come to-day, it would come to-morrow.

Such trust in Christ is now, as then, an abundant source of power. It cheers the heart. It gives courage and the strength that comes from courage. It makes life one hearty, persistent purpose of good. Earnestness that never falters in tone or deed is sure to tell. The importunate pleading that will not cease makes even the unjust judge yield. Continual dripping will wear away the stone. Fitful earnestness or half-hearted earnestness avails little, but earnestness that is the same in rain or in sunshine, and is equally cheery whether the wind blows for or against, eventually makes a deep impression. When our religion ceases to be a thing of whims, dependent on accidental helps, and becomes an equable, continuous, cheery inspiration, it gives our lives an influence for good that counts. Well do I personally recall the young man who followed me with letters of counsel and interviews of entreaty, though I rebuffed him many times, until at last his happy, unfaltering, kindly pleading brought my life into submission to Christ. To feel sure that Christ will conquer, to press the battle in His name, to keep up heart, and to love fellow-man with

His love, is to make our life a power for good.

The three great sources of power that were in the hearts of the apostles were a protection as well as an inspiration. Their sense of separation preserved them from secularism; they felt they did not belong to the fashion of the present age, but they belonged to the principles of the eternal age. Their sense of stewardship preserved them from selfishness; they counted their lives as consecrated to their fellows, not to themselves. Their confidence in their Leader preserved them from slavishness; they were their Master's freemen, and their service was hearty all the way through.

We, too, need power. We cannot have vigor in our hearts or be a force among men unless we are endued with power from on high. Money has little to do with power. Poor men have often affected society the deepest. It is just a matter of desire. We must wish for power. We must desire to be and to do much for Christ. Then we must take the sources of power into our hearts and let those sources flood our lives with their mighty influences. So may God save us from being burdensome weaklings and make us forceful helpers in the world's advance.

THE WORLD WAITING FOR YOUTH

Waiting for the consolation of Israel.
Luke, ii. 25.

THE WORLD WAITING FOR YOUTH

The story is told of a youth, almost grown to full manhood, that he had a strange dream. He dreamed that the richest man in his town came to him, and said, "You know my large house and grounds. I am tired of caring for them. I wish you would take them. They are a burden to me. I will gladly give them over to you." Then, a little later in the dream, the honored judge of the place came to the youth and said, "It is time for me to leave the bench. I am weary of being in court every day. I want you to do my work. Come and take my labor." Later on in the dream still another person came to the youth. It was the physician. He said, "I am getting on in years. To keep up with medical studies and constantly call on people is too much of a strain for me. I wish that you would step into my practice." Then in his dream the youth saw one other come to him. This one shambled up to him, for he was a drunkard. The youth had long known him

by sight, but he was surprised to have the drunkard speak to him, as he had been surprised in the cases of the rich man, the judge, and the physician, for he had no idea that any of these men knew him. This was what the youth heard the drunkard say: "My days are about run out. The only thing I am good for now is to fill a drunkard's grave. My place at the saloons and on these streets is going to be vacant very soon. I want you to come along and take the place I have had at the bars and in the gutters."

It was indeed a strange dream, and still it was not so very strange when we realize the situation of our lives. The idea of the dream was, that the world, in all its different kinds of good and evil, of activity and sloth, is waiting for the growing youth. Until this dream came to him, the young man had no thought that business interests and law practice and medical help and saloon profits were all looking toward him for their future. It had seemed to him as though he was living entirely apart from each and all of these things, and still each and all had the eye upon him; he was their hope, their dependence.

We call our world a rushing world. So it

is. It is also a waiting world. It is Janus-faced; it has one look toward that which is ahead and another look toward that which is behind. The world must secure its supply from what is oncoming. Accordingly, some person or some business always stands ready to welcome every youth and use him. As at the exits of railway stations in cities there are those who greet the emerging travelers, shouting the names of different hotels and seeking passengers, so this world is waiting to secure youth and appropriate youth to its own special purposes.

When Christ's parents brought Him into the Temple, even His parents seemed to be unaware that anybody was looking for their boy. But all unconscious as Joseph and Mary were of the situation, and incapable as the baby boy was of grasping the idea of His surroundings, still at the very minute of the Child's appearance in the Temple, there was Simeon, with outstretched arms, ready to lay hold of the Child and put a sort of claim upon Him. Simeon had been waiting for this boy for years! Nor had he been the only one so waiting. The aged Anna had been looking for Him, too, and as soon as she saw Him,

she also laid a claim upon Him. Nor were Simeon and Anna all who were waiting for Him; back of them were hundreds, even thousands, whose eyes and hearts were looking for Him who should be a consolation to Israel and a redemption to Jerusalem.

What was true of the Christ Child is true of every child born into the world; some influence is waiting for him. It is easier to understand this fact in connection with particular individuals than in its universal application. In the case of the eldest son of a king it is perfectly clear. He is in the line of succession to the throne. Upon his father's death he is expected to assume all the honors, responsibilities, and labors of his father. From the minute the boy is born every circumstance of his life tends to impress him with the knowledge that important affairs are waiting for him. Cannon are fired at his birth because the kingdom is looking for an heir. Instructors are told to bring up the boy so that he may be ready for the work awaiting him. The father lays his hand upon him, and says, "You are my hope; be prepared to do well." The statesman comes to him and explains a public policy, adding, "I wish

you to know about this policy because some day it will be a part of your duty to carry it out." The chaplain draws him aside into some retired spot, talks of the necessity of purity and uprightness in a worthy king, and then charges the boy to be manly, for "some day we must depend upon you for setting a good example to the nation and upholding righteousness."

There is even more than this sense of responsibility to make a king's son aware that the world is waiting for him; there is also the sense of peril. There may be clashing elements in the kingdom, each of which is eager to make him its special tool as soon as he is king. One set of men wish to advance their interests by foreign-alliance schemes that will enrich themselves, but will weaken the nation. Another set think that if they can only persuade the youth to love gayety, then court-life a little later on will be a whirl of merry-making, and they, as his comrades, will have full sweep for all their luxury and vice. Still others have personal hatreds which they wish to satisfy, and they seek every possible occasion to find the heir's ear and lodge their insinuations against their

enemies in his heart, hoping when he is king that he will give them opportunity to crush their enemies. Many a prince grows up with every sort of evil person waiting to claim and use him.

Conan Doyle pictures a man wandering among the mountains of Utah, who has lost his way. His horse has given out. His provisions are gone. His water canteen is empty. He is in a valley where his horse has fallen. He lies down, unable to take another step. Lying there in his exhaustion, he looks up and sees on the top of a high peak a vulture! The bird that feeds on death is gazing down upon him and is waiting. It was a grewsome sight. Soon he must die. Of this he is sure. And there is the vulture waiting for him to die, that it may feast!

Similarly men, and women too, have kept their eye on princes growing up, never letting those princes escape from their influence, and they have waited and waited until the hour should come when they might have their opportunity and use the princes to their selfish, immoral, and destructive ends.

That all this is true in the case of an extraordinary youth like a king's son is immedi-

ately recognized. That it is just as true, in kind at least, of every ordinary youth is not so immediately recognized. And still the situation of every youth, whoever and wherever he may be, is like that of the prince; all sorts of people are waiting for him, good and bad, helpful and harmful. Who is to perpetuate the plans of the men of to-day unless it be the youth of to-morrow? How can the great railway continue to pay its dividends unless some one is coming forward capable of taking the leadership soon to be laid down by the present head? Where shall the workers be found to replace the missionaries worn out in service, and where shall the givers be found to continue the benevolent enterprises of the gray-haired, excepting among the oncoming youth? Yes, and how can the drinking dens be sustained as their patrons of to-day fall into miserable graves, unless boys and youth step forward to take the vacant places at the bars. Yes, and still more, how can the vilest haunts of licentiousness last on, for their victims die early, unless those who keep them watch out for new material that shall be their stock in trade and shall be the fuel wherewith they keep alive the fires of hell?

Over in England there was a large jail. Hundreds of prisoners were in it. When men and women were sentenced to confinement in the jail, the expiration of their sentences was ascertained and recorded by vile persons, men and women alike, some of whom were keepers of wicked resorts. Thus the day of release could be and was calculated to the hour. A kindly hearted man who pitied the prisoners as they left jail without money, made a provision in his will so that every discharged prisoner should be given a sum of money and should be counseled against again falling into wrong. He meant to help the discharged prisoners. But every morning when a discharge was to take place, persons who were aware of the discharge, posted themselves just outside the great gate. As soon as they saw the man stepping out they called him by name, greeted him warmly, put their arm in his, led him across the street to the brilliant saloon, where a welcome was ready for him, or took him somewhere else, a little more remote. In tens, twenties, and hundreds of cases before night-time the released convict's money was gone, his good purposes were gone, perhaps

he was drunk, perhaps he was planning with others a new theft.

What a day it was when a Christian minister ascertained this fearful condition of things, and immediately began vigorous efforts to counteract these evils. He visited the prisoners in their cells. He made himself a friend to them. He furnished a pleasant room outside for their reception upon release, providing it with food and warmth. Then he posted himself at the gate and waited. Here were the evil and the good looking for the convict! Both wanted him. In spite of all the minister could do, evil sometimes won the convict as he came forth. But not always, as many protected, reformed, and ennobled men afterward could and did testify.

While the good and the evil of human life are waiting for all ages, they are especially waiting for youth. It was a young girl who must be given each day to the Dragon in Cappadocia which St. George, the valiant knight, fought and killed. Daniel and his companions, Shadrach, Meshach, and Abednego, were youths when they were sought and selected for court service. Grown men have their place, and if they fill their place well

they do a splendid service. They stand in the midst of the struggle, they carry the loads, they bear the brunt of difficulties. For a little time the eyes of observers rest upon them; but not for long. "The thing that is to be" is ever in the minds of all who wish to further their schemes or advance their interests. The banker watches his clerk and notes his every fidelity. The merchant studies his salesman to see whether he is worthy of promotion. The mechanic examines the work put out by his apprentice and has a distinct mental vision of the apprentice's capabilities. The teacher listens to his scholar, and then asks himself what promise of development the scholar gives. The pastor sees the boy ripening toward manhood, and he rejoices when he finds strength and beauty making their dwelling-place in the boy. In Israel the whole nation was waiting for the youth Samuel to grow up and teach it statesmanship, was waiting for the youth David to grow up and fight its battles, and was waiting for the youth Josiah to grow up and build its wastes. And to-day hundreds of people, of whom youth have no thought, are watching every young man as he passes through his

preparatory years, and they are waiting for him to do the work in the world that still needs to be done.

Nor is it only the wise and the good that are watching and waiting for youth; the base and the evil also have their eyes on him. Youth does well, then, when it looks ahead and decides which shall have him, the helpful or the harmful influences of life. Shall it be the man who would ruin or the man who would bless you? Here is one who wishes you to contribute to his till what drains your strength and saps your virtue. He lives on what others lose. He smiles over what is another's grief. He is happiest when you are most his victim. Shall it be that you will do anything whereby the man of the low resort will say as he sees you, "Ah, he has started! Some night he will be coming to my place. I can wait. A little later when others have died off, perhaps been killed off, then I shall have him as mine!"

It does seem as though any youth who had pluck and foresight in his heart would resolve that when he steps out into life, no such vampire nor any other vampire should have him! But vampires of some kind will be sure to

have him unless he is resistant and noble-minded. A youth's life blood may be sucked by frivolousness as well as by direct vice. A metropolitan paper lately made reference to the death of a prominent citizen. It stated his name and mentioned his family. The family was historic. Then it gave the various social organizations with which he had been connected. The article concluded with the words: "He was a well-known patron of the turf; he was one of the best connoisseurs of wines in America, and was always present at every first night at the theater and opera." That was all that was said. There may have been very much more to say, and very much more of good to say. Let us hope that there was, and even believe that there was. But there are people whose lives may be truly and fully summed up in a similar sentence. Such people are in demand. They are claimed. But would any youth who has the tingling of nobility in him wish such a summary to express his father's or his mother's life? Would he wish it to express his own life? Is he ready to step into the shoes of those who are mere dawdlers? When there is such a cry for men who will help humanity and solve its

problems and sanctify life, will any youth let the whirl of merriment, and the fads of fashion, and the effeminacy of dilettantism catch and control him?

To-day there are many, many questions awaiting a solution. How shall steam be applied so as to avoid waste? How shall electricity be used to greater advantage? How shall wealth be held as a consecrated stewardship? As the armies of the north in the Civil War waited for a giant to come forward and secure victory, so the world is waiting for youth to take up the uncompleted interests of humanity and press them toward completion. When Sir Humphry Davy was in middle life it was his great comfort that Michael Faraday was coming on to fulfil his work. Sir Humphry had been a strong, wise teacher. The boy Faraday living over a stable in London had carried newspapers about the city to loan to customers for a penny apiece. While apprenticed to a bookbinder, and while binding the Encyclopædia Britannica, his eyes caught the article on electricity. He read it, he made experiments, he was taken to hear Sir Humphry lecture, he showed his lecture notes to Sir Humphry,

and the boy the great master had been looking for was found! Here in Michael Faraday Sir Humphry saw one who would take his experiments, advance upon them, and discover new truths!

The teachers of to-day are not to live always; nor are the inventors, the prophets, the benefactors. Edison will grow old and die. So will every other who now is helping human minds. Statesmen will pass away. The leaders are in the front ranks. Each year cuts a deep swath in that front rank. Vacant places are being made all the time. Only strong persons can take such places. Who will be the accurate scholar, the high-minded lawyer, the clean-hearted farmer, the wise merchant, competent to meet the great needs of enterprise and industry? The world must be carried higher. Can you be depended upon to press it upward? The world is looking for youth who can and will do this.

Once One was here who had only a few short years in which to initiate a tremendous work. He came to make this earth perfect. He labored hard and then died. Dying he handed over his work to others. He had looked for disciples. In due time these dis-

ciples looked for successors. So Paul the aged found Timothy the young, and rejoiced that Timothy would follow in his footsteps, and bless humanity. So now every earnest man is trying to find youth who will espouse Christ's cause and carry Christ's cause farther ahead; and when he finds them he is glad.

What are you getting ready to be? Perhaps you cannot tell what your special line of industry will be. It is not necessary to know. But this you can know and can tell, what the kind of person you in yourself will be in the industry that later claims you. Will you stand by the old beneficences that need help, and will you be a pathfinder for new beneficences? Will you throw the weight of your character to the side of Christ?

How fast youth comes on! Almost before you know what is occurring you will be in your life places. Hasten, then, to decide what sort of a character you will carry into those places.

Lately on the continent in the stress of war the students of a military academy went to the commanding general of the army and said: "We are not old enough to fight now, but we are drilling every day, and are pre-

paring. Soon we shall be ready for the front. You may look for us!''

There is no word sweeter to Christ's heart than the word of youth saying to Him, ''You may look for us! We are getting ready to fight the world's battles for You.''

THE COMPLETE THEORY OF LIFE

And for their sakes
I sanctify myself
that they also might
be sanctified through
the truth.

John, xvii. 19.

THE COMPLETE THEORY OF LIFE

The richest, fullest life our earth has ever known was the life of Jesus Christ. No one ever had within himself such complete satisfactions, such assured convictions, and such settled peace as He. Rich and full as His life was to Himself, it was the richest, fullest life to others that has ever blessed humanity. Wherever He went He was the source of helpfulness. Even the hem of His garment had power in it, and from His lips, His hands, His heart went out an unceasing, abounding inspiration to the souls of men. Jesus Christ was a great fountain whose waters of comfort welled up like a flood within His own heart, and then flowed forth full-volumed to cheer the world. His life had more in it and gave more from it than any other life since time began.

What was the secret of this richness and fullness? Was there any theory of life held by Him that accounts for such beauty and blessedness?

Ordinarily the world's philosophers present life to us under two theories and bid us take our choice. One theory is, that every individual is to make the very most he can of himself, his first and last aim always being to advance his own interests, as, his power, his pleasure, his glory. The other theory is, that every individual is to empty himself out in devotion to others, others always looming up largest in his thoughts and purposes, so that he shall be merely a minister to the public good.

Much may be argued in advocacy of each of these theories. Of the first it may be said, that self-preservation is a law of our natures, all our senses of hunger, of fear, of pain, indicating that we are meant to take protecting care of ourselves. It may also be said that individuality is developed only as each man emphasizes and advances his own worth, that without such individuality man will not and cannot rise above the common level, and that apart from such individuality those special powers will not be developed which are the glory of the individual and the beacon lights of the race. And still again it may be said, that unless a man cares for himself no one

else will care for him and that thus it becomes necessary even for his existence, not to mention his well-being, that each person center his thoughts upon himself and bend every energy to make the most of himself.

Of the second theory—that every individual should live wholly for others—much also may be said. Is there not, it is asked, something in our nature that tells us we are social beings, and makes it clear that the sacrifice of self lies at the very basis of society? Then, is it not true, that the common welfare is better than the individual prominence, and the good of the many is more than the pleasure of some special person? Beyond these questions (which to those who ask them admit of but one possible answer) is this great fact: Self-sacrifice is more ennobling than self-preservation. St. Francis of Assisi going up and down Italy and giving to the poor all the bread he could possibly beg is a far higher type of man than some Xerxes, or Alexander the Great, men whose motives start and end with themselves. Is it not beautiful, the advocates of this theory ask, to see Father Damien surrendering his own comfort and safety that he may dwell

among lepers in their desolate island, becoming himself a leper in order to cheer and brighten them?

Earnest thinkers note carefully all that is claimed by the advocates of each of these theories; but when they have pondered all that may be said, these earnest thinkers are not satisfied with either theory of life. The first theory leaves out sympathy. When each individual lives only for himself, his ear closes to the cry of need, his eye dims to every want of his fellows, his hand lies at his side paralyzed for helpfulness, and his heart becomes calloused to the finer emotions of pity.

It also leaves out brotherhood. All the elements of fellowship in one another's joys and sorrows cease to have any place in the soul; there is no such thing as bearing one another's burdens, or alleviating one another's sufferings, or standing shoulder to shoulder in some great common cause.

It also leaves out breadth. It narrows a man's vision, it dwarfs his interests. Concentrating gaze upon one minor feature of life, the man's own affairs, it makes the man see only small things. The broadening influence of a large outlook is wholly and forever gone.

Just as truly these earnest thinkers are not satisfied with the second theory of life. They are sure that it cannot always be carried out—that there are times, and many of them, when it is an utterly impracticable theory. David said, very beautifully and very pathetically, concerning Absalom, "Would God I had died for thee, oh Absalom, my son, my son, Absalom!" But David could not have died for Absalom. Absalom had to work out his own destiny, and no sacrifice of self on David's part could have helped Absalom a whit. There are a thousand occasions when we are actually obliged either to leave the other man alone or work in direct opposition to him and his plans.

Then, too, this theory ought not always to be carried out. It is the duty again and again for the chief of a fire department to stand immovable at his post as he directs efforts even though he sees others perishing before his eyes, and he could rescue some of them by deserting his post. David understood this very idea when his soldiers said to him, "Your life is worth ten thousand of ours; you must not go out to battle. Rather do you stay here in safety." Accordingly,

David remained where he was, protected, while others advanced to peril; and in so doing David did right. Were all men like Francis of Assisi, there would be no homes from which bread could be begged for the poor, and the human race would stop advancing in civilization. If Father Damien goes to the lepers, somebody else must stay behind and keep the wheels of industry moving, else there will be no supplies that can be sent Father Damien for distribution.

Amid this diversity of opinion concerning the theory of life, and amid this dissatisfaction of earnest souls with each of these theories, the question arises whether there is not some other theory that may be propounded. May it not be true that men have made a mistake in marking off the theory of Egoism by itself and the theory of Altruism by itself as though each must stand entirely aloof from the other, as though each was antagonistic to the other.

Christ believed in each theory, and He lived both theories. He lived the first. He sanctified Himself. He took the best possible care He could of His own body. He exercised, He ate, He rested, He slept, so that

He preserved, as far as we can see, a perfect condition of physical health and vigor all His days. When times of peril came, He protected Himself; He endeavored to escape from those who would have thrown him over the hill at Nazareth and from those who would have stoned Him at Jerusalem. He took the best possible care of His mind. He trained it from the beginning. He made Himself a thinker, an independent, clear-brained thinker. He learned the methods of seeing truth and seeing it in its essence and relations. He calmed His mind in times of agitation by withdrawal from society and from strain. He made every effort to secure favorable opportunities for His own interests. He sought the best places for making Himself known. He went where the crowd was when John was baptizing at Jordan. He taught in synagogues where there was a concourse of people. He presented Himself in the Temple at feast seasons when multitudes would see and hear Him.

He selected the most advantageous helpers whom He could find. He gathered about Him men of varying type of mind and temperament who, under His influence, would be

adapted for dealing with all phases of character and would be sure to carry out the very ideas He had in mind. He even put a Judas among them, whose words of approval after betrayal would be the strongest evidence the world could ask to the innocency of Christ, and whose base desertion would be a warning against unfaithfulness to the whole body of His following in all future time. He taught His helpers as skillfully as He could what were the fundamental principles of His kingdom, and with an eye that looked thousands of years ahead toward the consummation of the interests which He had at heart, He tried to lodge in their memories and comprehension the ideas that would most advance His wishes.

No man ever prepared himself for his mission more guardedly than He. There were thirty years of His life when He was simply making Himself ready, when His lips scarcely broke their silence, though men were perishing for lack of knowledge—thirty years when those feet of His scarcely left Nazareth, and He took no step to heal the sick, though disease was everywhere. His whole effort was given to self-cultivation, to the learning of

patience and wisdom and beauty. And when later He was out in His work, He never ceased to guard what to Him was the supreme element of His life, His spiritual nature. He took time for prayer. Often He went alone that He might commune with God.

Yes, Christ sanctified Himself. He made the very most of Himself. He never neglected either the gifts or the possibilities that were in Him. He paid attention to every detail that would help His manhood to richer development. He saw to it that He grew in wisdom, and in popular favor, and in divine favor.

But—and here is the link that unites the two theories of life—He sanctified Himself that others also might be sanctified. He was an Egoist that he might be an Altruist. He sought the greatest possible blessings for Himself that He might be the bearer of those greatest blessings to others. To Him pure Egoism was mean, and pure Altruism was weak. But when the passion of a man's soul was to become all that he could become in order that he might be the largest possible benefactor to others, then Egoism lost its meanness, Altruism lost its weakness, and

combined Egoism and Altruism became supremely beautiful.

We ask ourselves, what was Christ thinking of during all those years when He was studying in the village school at Nazareth, when He was working in the carpenter's shop, when He was listening to preaching on the Sabbath, when He was going out under the stars and meditating upon truth, and when He was going among the fields and observing the laws of growth. He was thinking of Himself indeed, but He was thinking of others, also. The great world of mankind that He intended to help was ever in his mind. "That they also might be sanctified" was His purpose, His heart's absorbing desire.

Dante, writing his poetry, never forgot Beatrice. He perfected that poetry in thought, in word, in spirit, in movement, hoping that it would receive public recognition and bring him honor. But he perfected it and sought recognition and honor because burning in his soul was love for his idealized Beatrice, at whose shrine and to whose praise he intended to offer all the recognition and honor that he might possibly win. Beatrice was a vision beckoning him on to industry and skill.

In a far holier, higher way Christ had His beckoning vision. It was the whole world that beckoned Him to endeavor and development. Perhaps from that hill behind Nazareth He watched the ships of all nations going up and down the Mediterranean, and the world with all its kingdoms stood out before His thought. Certain it is that when the hour of temptation came to Him, and all the kingdoms of the world were made to pass before Him, He recognized them, and they appealed to Him because He had thought of them so often, so lovingly, so devotedly. Yes, the supreme vision of Christ was "others." Never at any period of His life was He without it. He unrolled the scroll of the Scriptures, and what He read was that He should open the door to the imprisoned, should bind up the broken-hearted, and should give deliverance to the enslaved. He used saw and hammer in the shop, making box, wheel, or door, and His eyes, His thoughts, His being, could not stop with them; His vision was peering far out into all the earth, and He was seeing thousands upon thousands of hearts appealing to Him for help.

Is not this view of human life, as Christ

held it, the true view? That every one should make the most of himself is what we all feel to be right. But how, and with what tests? Shall he seek to get all possible skill and knowledge and power simply for himself? Or shall he get them for his increased usefulness to his fellow-men? It is a patent fact that man's nature is so made that skill, knowledge, power, in themselves and for themselves cannot lastingly satisfy his heart. No, not even purity and truth in themselves can make man lastingly contented and restful. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might. Let not the rich man glory in his riches." Why? Because neither riches nor might, no, nor even wisdom, can make a man happy when they are ends. It was to Crœsus that Solon said, in the midst of all Crœsus's wealth and power and wisdom (and powerful and wise Crœsus was as well as wealthy), "Count no man happy before he dies." And it was the same Crœsus who on his own funeral pyre, having lost children and kingdom and home, called out the single word "Solon! Solon!" and thus declared that Solon was right and that happiness could not

be secured by things selfish. Christ Himself could not have been happy even in being spotless, excepting as He used His spotlessness for the benefit of others. Humanity being what it is, essentially needy, nothing that a man has can be to him all that it may be excepting as it is an instrument for humanity's relief. The more a man desires to help others, the more eager will he be to be furnished, competent, able to help them. He has thus the unfailing stimulus to continue his effort for wealth, power, and wisdom, even when these are disappointments as ends.

There is a very comprehensive sweep to this theory of life, both in the type of purpose required of us and in the breadth of its application. The type f purpose required of us is the highest. We d rectly infer this from Christ's use of such words s "sanctify" and "sanctified." These were great words to Christ. They did not stand for anything merely formal when Christ used them. There was no picture in His mind of a pillar saint posing for years on the top of a column in rain and sun that thus he might become notorious for his æsceticism, nor of a hermit going out into the wilderness away from soci-

ety's needs, that he might starve himself into so-called purity. Nor did these words with Him stand for anything small. In sanctifying Himself He aimed at the largest, completest, most rounded development of which He was capable. "Sanctify" with Him was a condition of heart and life that was perfect, a condition indeed like to the whiteness of the great throne at Heaven's center, that embraced body, mind, and spirit alike. In every possible respect He would be the grandest man He might be, even God Himself being judge. To be such a man requires a tremendous and ennobling purpose; and then to bring others to be such so that their betterment in every conceivable line is secured, likewise requires a tremendous and ennobling purpose.

What a breadth of application this theory thus interpreted has! Every matter to which we give our hand, foot, or heart, is to be permeated by the thought, "I will do the best I can in this that others through my success in it shall be blessed." There is not a sphere of activity in which it is not to have a part. All matters, education, business, social recreation, travel, war itself, are to be entered into and carried on so that in them

and through them we may come to our greatest glory, and thus our greatest glory may be the means of blessing others.

Even truth itself is so to be sought, sought for our sakes, and sought for others' sakes also. "Truth for truth's sake" is a phrase that may state a beneficent principle or may state a most hurtful principle, according to the meaning it has in the mind of him who uses it. If its meaning is, that truth is a beautiful good in itself, its meaning is safe. Genuine culture can never result from studying to win a reputation for scholarship or to secure gain through communication to others. The true student must study that he may know his subject. The subject itself must have his energies, apart from any influence it may promise to have in the outside world. With fearlessness and with devotion he must go whithersoever truth leads, resolving "I will be true to its guidance and faithful to its behests, lead they me wherever they may." There is no rich scholarship apart from this purpose. The master minds of all ages have been men who loved truth and obeyed truth and cared not what truth did with them or in them or through them so long as they knew

the truth. These have been the full minds as well as the brave minds. Among them Cranmer has stood offering his hand to the flames rather than deny truth, and John Knox has stood facing a threatening queen rather than be false to truth.

But even truth was never intended to be for the seeker after truth alone. Truth was meant to sanctify him and through him to sanctify others. Sanctity is not designed to be a selfish, but an unselfish condition of life. The fuller the fountain in itself, the fuller the stream that is expected from it. So it is with truth. Truth, whatever its kind, social, literary, philosophic, scientific, must never close our hearts, but open them. The more light we get, the brighter we are to shine.

It is possible for acquisition in knowledge, as in gold, to make a man more and more a pure Egoist. I have known men who sought to be discoverers of scientific truths for the exultant satisfaction their discovery, apart from its serviceableness, would bring themselves. I have known men who pursued truth that having truth they might secure all that its possession would bring themselves, power, fame, success. Such men have been

strange combinations of greatness and littleness, of mighty looking away from self and of mighty looking back to self. All truth is one truth. All created things are one system or whole. One order embraces and moves through them all. Every truth—literary, scientific, moral—is allied with every other truth, and bears in upon the working of every other truth. Truth in part or as a whole is a blessing, for every truth is a help to know the real relation of things and to come into right connection with them. We are to get truth that we may give it. Truth is a lighted torch, that exists in his hand who holds it to shine for others. Truth is a life, a holy life, that is sanctified that others also may be sanctified. Truth lays as strong a claim on the allegiance of the heart as on the allegiance of the mind.

There are times when Egoism can only reach its best development by what would be called a complete surrender of itself to the help of others. There is a tradition that one who desired to produce a fine kind of pottery always failed until he threw himself into the fire that was baking his work, and lo, the effort was now a success, the pottery came

forth as he had desired. Egoism submerged in Altruism became perfected Egoism and perfected Altruism, at once. So Christ reached an hour in His life when He could not be the most that He ought to be unless He actually laid down His life for others. He would have been a renegade to His own high ideas of nobility of character if He had not been willing to die for mankind. Egoism for its own development needed a prodigal Altruism. The fullness of His own life demanded an outpouring of that life.

His is no unusual experience. That man who really makes the very most of himself must give himself to and for others. Wherever there is an accumulation of knowledge, property, or power without the purpose to make this accumulation a blessing to others, there is pure Egoism and there is a soul that is not as great as it might be. The theory of the medical profession is a right theory, that when any physician has found a new medicine or invented a new instrument for the relief of suffering, he is to announce his medicine or instrument with the very first opportunity and immediately let all the world have its benefit. Similarly one's riches, whatever they may be,

are to bear in upon the soul a deepening love of mankind and convince it that the highest ideals demand a life of ministry, that self-exaltation means self-renunciation. To be the most in himself the man must be the least, perchance he must die. "He that will save his life must lose it."

David Livingstone illustrates my meaning. How he longed for knowledge and how he longed for purity of soul! How he sought to be an astronomer, and a chemist, and a botanist, and a geographer! How he surveyed lands and built houses and steered boats! How he labored to know languages and obtain power among barbarians! How glad he was of recognition in England, and how he valued everything that men called success! But why did he value them? That he might heal that open sore of the world, Africa; that he might be able to call attention to Africa, and bring beneficent aid to Africa, and sanctify Africa. The more he sanctified himself, yes, the larger man he became in his possession of truth, power, and purity, the more Africa lay upon his heart and the deeper in his soul rang the needs of the dark continent. When with the early daylight his servants

coming into his room found him dead upon his knees beside his bed, they saw the perfected sanctification of Livingstone expressed in his actually dying for others.

Every one of us is obliged to choose what he will do with his life. Different voices sound in our ears and hearts, calling us to a decision. Some voices with notes as sweet and as alluring as those of the Sirens cry to us, "Make your own advantage the end of your every effort. Remember that your only hope of success is in looking out for yourself. Forget that there are others and do your best to advance your own interests." Such voices speak sooner or later to every human soul, and they come to it from every trade, profession, occupation in which men have a part.

Other voices also sound their call to our hearts, but theirs is a different message. They say, "Get rid of all thought of yourself. Forget your every interest. Remember others and others only. Look out on the great world of human need. See its piteous hands stretched towards you. Leave all and go to it. Supply the world's need. Live for others and die for others."

But out from among these discordant

voices as from a daysman who in Himself reconciles and harmonizes these voices, comes another voice. It is the voice of the richest, fullest life our earth has ever seen. It is Christ's voice, and its words sound His theory of life: "Make the most of yourself that you may make the most of others. Aim first at having in yourself the best, and then aim to have that best bless others. Be sure to do well, and also be sure to do good. Doing well and doing good must not be separate, but must go together; they must travel hand in hand and be one."

Anything different from Christ's theory is incomplete and vicious. His theory puts the individual first and his influence second. You are to sanctify yourself. The individual is always the starting-point of the world's welfare. See to it that your heart is filled with the noblest purposes, that your mind is possessed by the purest ideals, that you live for genuine worth in yourself rather than for display; and then as you sanctify yourself bring your every power to bear upon the betterment, the sanctification of others.

This is a splendid world to work for. So God Himself thinks, and accordingly His Son

was given for its good. So that Son thinks, and accordingly He rejoiced to labor, teach, and die for it. Do you think so, too. Humanity is worth your effort. It is the most interesting, satisfying, ennobling object to which you can give your heed. Never lose love for humanity. You will have faith in humanity so long as you have love for it. Love for humanity will flourish only as you make sacrifices for humanity. Love dies, there is no love, where self-sacrifice is absent.

Give to the world, then, the best you can give. Give it cheer, comfort, hope. Give it brave deeds, give it a shining example of manly beauty. But above all and through all give it a sanctified spirit—a spirit that breathes through your whole being, and makes you more and greater than all your words and deeds. Give it a personality like unto Christ's so that virtue will go out of you to every one that merely touches your life and all who walk with you will feel a kindling inspiration to climb the ascents of Heaven.

THE CULTIVATION OF THE SPIRITUAL

Filled with all the
fullness of God.
Ephesians, iii. 19.

THE CULTIVATION OF THE SPIRITUAL

The grandest object this side of the throne of God is a man, and the grandest element in a man is his spiritual nature. If that spiritual nature is exposed to danger, a true lover of his fellow-man will pray for its safety.

Paul was deeply interested in the spiritual life of his friends in Ephesus. They lived in a worldly atmosphere. Their city was rich, brilliant, and gay. Pleasure-seeking was the fashion. Desire for money burned like a fever. Oriental luxury gave to many questionable practices the air of respectability. Even vice was decked gorgeously.

Paul realized the peril to Christians in such an environment. His love for them drove him to his knees in their behalf. He knew that it was possible for them to possess so vigorous, so joyous a spiritual life that they would be immune to the demoralizing influences that surrounded them. Accordingly he prayed with loving earnestness for them, and his prayer came to its last and

highest wish in the petition "that ye may be filled with all the fullness of God."

This petition and all that leads to it are distinctly spiritual. It has nothing to do with the virtues of honesty, industry, sobriety, forbearance, or helpfulness. These virtues were, each and all, essential. At other times and in other places they were taught and even enforced. A man could not measure up to the Christian standard unless he spoke the truth, worked with his hands the thing that was good, kept from drunkenness, fornication, and every uncleanness, and put away all bitterness, wrath, anger, evil-speaking, and malice.

But such virtues or traits of life are not in mind in this prayer. It was a prayer for a heart experience, for a condition of spirit—and that condition such that the inner soul should be suffused to the full with the possession of the very strength and peace of God.

It is not often in this day that we hear this theme pressed. We are living in a period when men are summoning one another to righteousness of conduct, when we are emphasizing the need of exemplary behavior, and when our charge is to be up and doing. The

great calls constantly rung out in our hearing urge us to seek the wanderer, to relieve distress, to fight evil, and to build up the helpful cause.

And still there is very much in the Bible about another feature of life—a feature that has to do only with the spirit. Christ teaches impressively the necessity of abiding "in Him," as the branch in the vine; and Paul has much to say about the union of the soul with God, so that we are "in Him" and He "in us." No amount of abuse of such teachings can remove them from the record, nor minimize their value. If recluses and mystics have misapplied them, still they remain, and they tell us unmistakably that we are never complete unless, in addition to every so-called virtue, however gloriously developed, we have a rich, true, deep spiritual life —a heart experience that is sweet, sustaining, and inspiring.

Whether this age is one lacking in such spiritual life may be questioned. But sure it is that we cannot afford to overlook the possibility of such a life nor omit to seek it for ourselves as earnestly as we seek to be upright, pure, and benevolent.

It seems as though language exhausted itself in this petition. "Filled." We see the river Nile flowing through Egypt in the times of drought, a river indeed, but the bed is not covered nor the banks reached, nor is there fertilizing richness deposited in the fields. But later we see the Nile, when the sources are sending abundant supply, and the stream is spreading over all the channel, and the water is even with the banks, and the fields are rejoicing on every side. The Nile is "filled." A heart "filled"; not merely having here and there a few experiences of the richness of God's grace, but filled, every part of it, with that grace!

And then the petition adds, "with all the fullness of God." "The fullness of God," "All" the fullness of God! We must change the figure now. A river will not do. It must be an ocean, a great, mighty ocean coming into some little bay with flood-tide volume. Enough, and thousands upon thousands of times more than enough. There can be no nook, no crevice, not even the smallest cranny left unoccupied when the heart is filled with all the fullness of the superabundant God!

The power of such a spiritual life is beyond statement. Plants that are almost juiceless live, but their life is a struggle and their product is a disappointment. But plants that are crowded full of sap glory in their life and they bring forth satisfying fruit. There are men in whom the religious life exists, but it is to them a drag rather than an uplift. It never increases their joys though it does decrease their pleasures. It casts a sort of pall over their happiest, freest moments. But there are other men who are so interested in good movements and good people, who drink so deeply of the fountains of grace, and who find so sweet a comfort in the presence of God in their hearts, that their religious life is their support and inspiration; it is their supreme and satisfying joy. In hours of prosperity it steadies them, and in hours of adversity it gives them victory.

One reason why men do not have such a vigorous spiritual experience is because they are afraid to have it. To be filled with God we must be emptied of self. Such emptying we fear. What will God wish of us if He has entire occupancy of our desires and purposes? It may be that He will ask us to

change our desires, to give up present ambitions, to enter upon entirely new courses of business, and study, and pleasure. Perfect surrender to the infilling of God may mean a sacrifice as great on our part as was Abraham's when he was called to go out he knew not where; it may necessitate the subversion of all our past and the adoption of a wholly new standard of procedure.

Many a man is unwilling to face such a situation. We wish some standing ground, some reservation somewhere, for ourselves. We are ready to let God have a portion of our heart, that portion where honesty, gentlemanly conduct, purity, and even benevolence are; but we dare not let Him "fill" us, for then not one inch would be left for anything of our own. Like Adam we feel like having some spot where we can be hidden from God. We do indeed desire God, but not too much of God. "Count the cost," Christ said to the multitudes that, as thoughtless children chasing a bright butterfly, were professing eagerness to follow Him. So soon as they began to count the cost of having Him alone as their Master, they did not dare accept the possible self-denials; fear of the risks turned back every man of them all.

Another reason why this vigorous infilling of God is not experienced is because men distrust its possibility. The doubting question of all time is, "Will God dwell with men?" That God will actually enter a human heart and fill it with His fullness seems too good to be true. As a reviewer of Drummond's "Ascent of Man" puts it, "And so the author's purpose is to prove scientifically that God is love, a teaching that seems to many too good to be true." But it is not too good to be true. The God who makes the cup to overflow, who scatters flowers over prairies in profusion, who sets not twenty, nor hundreds, but thousands upon thousands of stars in the heavens, that God can and will enter the soul with His spiritual fullness.

"Must I not be filled with all sorts of temporary cares and material anxieties?" many a man asks. "Is not this life real and prosaic, and must we not meet it practically and guard against being visionaries?"

There are men who actually seem to believe that they must eat dust all their days, make cares, burdens, and temptations their meat and drink, grovel instead of fly, be down upon the ground instead of up in the air. To such the assurance that God Himself will possess

the heart with sweet and uplifting cheer is a revelation. It is like going over into Africa's inmost kraal and telling the native farmer of the possibilities of sowing and reaping as we have them in America; like going to a man born blind and telling him of the beauties he can see if he will permit the operation whereby he can be recovered of his blindness. Assuredly God can be the one absorbing, energizing, enlightening, rejoicing possessor of our hearts. He can be our indwelling friend, companion, comforter. He loves to bestow this distinctively spiritual life, without stint. When the Queen of Sheba came to Solomon, "he gave her all her desire, whatsoever she asked"; and then, it is added, "beside which he gave her of his royal bounty." Of his royal bounty! More than she asked. What he, as the richest king in the world, could afford to give, and delighted to give. So it is that God, in His royal bounty, desires to do exceeding abundantly above all we ask or think, in filling us with His all-sufficient fullness.

Of this fullness we stand in need. Again and again we run and do not keep unwearied. Often we fail to mount up with eagle's wings

and renew our strength. There are no breezes playing through our souls. The dead calm of listlessness is sometimes over our energies. Our choices are undiscriminating and unwise. We lack spiritual perception and judgment. We overvalue temporary expediency; we undervalue eternal principle. Our vigor is like a summer's brook, gone beneath the sun of exposure to trial. And all the while there is a fullness offered us that would give us unfailing cheer and power. God fed Elijah under the juniper-tree not merely once, nor twice, but thrice; in the strength of such feeding Elijah could go many days. It does not matter how busy our activities, moral, social, commercial, intellectual, nor how drying, exacting, corroding our duties, God can feed us again, and again, and still again, until our hearts are a joy to ourselves and an enrichment to others. Then glitter and gold, pomp and vanity, are seen in their relative worth. Then the real, the lasting, the divine, come to their rightful perspective.

The means of thus securing God's indwelling fullness is so simple as almost to make us doubt the efficacy of the means. The one

thing that Paul prayed for as leading up to this great result, was an intelligent understanding of the love of God toward man! Strange as it may seem, it is undeniably true that the sovereign method for the deepest, fullest spiritual life is constant and appreciative remembrance of the love of God—its length, its breadth, its height, its depth. There is nothing a soul is to do but try to comprehend that love, in all its features and in all its expressions, and then make it the permanent, continuous, and controlling power of all its thought and feeling. To study God's love, to get the fact of it, the greatness of it, the sweetness of it, the constancy of it, the comfort of it into one's heart is to feel the nearness, dearness, and blessedness of God Himself. The mind that with each opportunity for leisure turns to the consideration of God's love, that believes in that love for itself, that sees life in the light of that love, and that lets that love flow in upon it with ocean-fullness, will have such a sense of the presence, beauty, and power of God as will make that heart a holy of holies; God Himself will be in it, and His glory will fill it.

For such a filled heart we wisely may

aspire. Our honesty is good, our honorableness is attractive, our beneficence is helpful. But they are not enough to satisfy and rest a man's own soul. We were made for greater and sweeter experiences than any secured by our own virtues. Every noble man will bear testimony that often when he has done all the deeds of kindness and cherished all the sentiments of benevolence possible to him, still a great vacancy asserts itself in his soul. Our best endeavor and our best desires cannot keep us from a sense of loneliness; we lack a spiritual comradeship that fellowships with our inmost longings, understands our deepest needs, and comforts our tenderest sorrows. That comradeship is God. It is a comradeship that the busiest lives can possess. Men can go along the streets of crowded cities and be conscious every minute that God is in their hearts; they see every one who passes them in the thought of God's love for such. Students have walked out beneath the stars and looking upward have been as aware of God's presence with and within them, as they were of the stars themselves. Until a person has thus realized God in his heart, he has only half lived; he has never reached the best and

sweetest experiences of earth. God came into the Temple of old through a cloud. He comes into our hearts to-day through the atmosphere of love. Love, such love as the love of God, is very gentle, very strong, and very beautiful. The heart that has that love becomes itself gentle, strong, and beautiful.

It is the opened heart into which God thus comes. The larger the space we give God, the more fully He possesses us. He is always asking for more room. To live on as little religion as possible is to stint Him. How our souls languish when we strive to just keep the commandments, and no more! Niggardly remembering the Sabbath is a misery. It is when we give God good measure, pressed down and shaken together and running over, that God gives us an overflowing spiritual life.

Such spiritual life crowns and fulfills our manhood. Without it, however upright, worthy, and clean we are, we have not come to our glory. With it we become one with God Himself, and life has realized its highest peace and power.